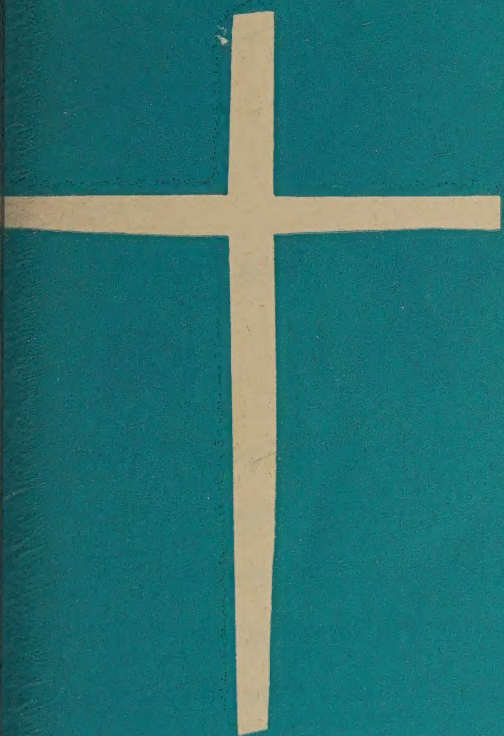


HELP



US

BY

PRAYER

Nos. 5-6

NOVEMBER 1961

FEDERATION

news

CALL TO PRAYER

FOR THE OBSERVANCE OF T

SURROUNDED by indifferent and often antagonistic people, the Apostles wrote this sentence in a letter to one of the younger churches. They lived in a situation far from luxurious comfort or self-complacency. "For we do not want you to be ignorant, brethren, of the affliction we experience in Asia", writes the author, "for we were so utterly, unbearably crushed that we despaired of life itself" (1 : 8).

Day and night they have wrestled with hardship and suffering, loneliness and anxiety, even despair and death. But somehow, in an astonishing way throughout the letter a note of joy, comfort, and hope comes again and again.

They have come to grasp in the midst of their existential situation that they must "not rely on ourselves, but on God who raised the dead" (1 : 9). Here lies the secret source of their active encounter with the world. In spite of the suffering and frustration which they experienced in their daily life they could maintain an attitude of holiness in the world and joy in human life.

"You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers."

II Corinthians 1 : 11

UNIVERSAL DAY OF PRAYER FOR STUDENTS

February 18, 1962

Despite hardship and oppression, they went on witnessing to the drama of redemption in Jesus Christ.

Here we see the deep meaning of the Apostle's admonition when he says, "You also help us by prayer". We may discuss critically the failure of the existing system and call for its renewal. But there will be no renewal unless we ourselves renew our life in prayer, depending solely upon Christ and dedicating ourselves in response to his call.

In the spirit of this Christian community, let us revive the channel of our vertical fellowship through which our horizontal fellowship will be strengthened and renewed. On this Universal Day of Prayer for Students, we would like to pray for one another and for our renewal, so that our witness to Christ and our service with Christ and our unity in Christ may become more abundant for the sake of the whole world.

The Officers of the WSCF

Dear friends :

THE Federation sends many questionnaires to its national Movements — too many, I sometimes felt as a national SCM secretary ! — and it is not always easy to get answers to them. But the questionnaire asking for information for the “Day of Prayer” issue of *Federation News* was a striking exception : we have received answers from practically all our national Movements. The essence of these replies is included here. They have been so rich and extensive that this issue, contrary to previous plans, has grown to a thick double number (5-6) of 104 pages, and will consequently be the last for 1961.

I do not think that these ready answers spring mainly from the natural human willingness to tell about one’s self and one’s own activities (other WSCF questionnaires have also been concerned with these things, but have often brought little response !). Having read the answers, I am convinced that the true reason for this openness is to be found much deeper : in a strongly felt need for the prayers of others, a desire to belong to the fellowship of intercession, of which our Universal Day of Prayer for Students — celebrated in most countries on the third Sunday in February — reminds us. This sense of need is reflected in the fact that many of the reports do not simply tell of SCM activities, but contain self-examination and self-criticism ; they give not only the causes for joy and optimism in the Movements, but also their failures, weaknesses, and needs. These vary from country to country, but there are a few which recur : the need for spiritual deepening and meaningful Bible study, the need for more concern for, and commitment in, the secular world, the need for a more pioneering search for Christian unity, the need for leadership and full-time student workers. In its self-examination one Movement says of its efforts to work for the unity of the Church, “This is the part of our life with which we are most dissatisfied, and we ask for your prayers.”

As I read this and the other reports, I thought what a difference there is between Christian and non-Christian, or human psychological, self-examination : the former is

not made before ourselves or, in the first place, before our fellow men, but before Jesus Christ, the only begotten Son of God, our Life and Reconciler. Therefore, it is never fruitless or hopeless, but is rather, through and in Jesus Christ himself, the way to revive both the "vertical" and the "horizontal fellowship" of which our Call to Prayer speaks. Therefore, when we bring our needs and shortcomings, with our joys and achievements, to each other, and together carry them in common intercession to God, something happens: the power of the Kingdom is at work, our service is renewed, our vision clarified. And this should happen constantly.

To be real our prayers must be concrete. The very real needs and situations described here help us to make them that way. This particular time in our Federation life also demands that our prayers be specific: the third phase of our Life and Mission of the Church program (which is so often mentioned with thankfulness in the reports), the "after-Strasbourg" period, is at hand, and the regional LMC conferences are beginning: the first is to be held in Asia at the end of this year, those in North America, Europe, Latin America, and Africa, in 1962. The special aim of these conferences is to study the life and mission of the Church on the local and regional level. The world conference at Strasbourg produced many inspiring insights and much good theology. All this must now be applied in the local, everyday situation — the regional conferences are going to ask "how". In them our Movements will continue their self-examination.

It is significant that two of these conferences — those in Africa and Latin America — will not be limited to students, but will be Christian youth assemblies on the life and mission of the Church. On these continents especially there is urgent need for co-operation among the Christian youth. If we were more realistic in our attitude towards the world around us and in our efforts to meet its needs, we would certainly find new ways for concrete co-operation and unity, especially among Christian students. Let us therefore remember not only the members of our SCMs, but students wherever they are — in their universities, colleges, schools, in Pax Romana, IFES, the Ys, WUS, IUS, and COSEC.

This issue of *Federation News* will appear at about the time of the Third Assembly of the World Council of Churches at New Delhi, the theme of which is "Jesus Christ, the Light of the World". We praise God for his gift of Jesus Christ to be the light of our world. We pray that he may give more of his light to our common witness, service, and unity in the student world.

"And God said: 'Let there be light!' and there was light."

November

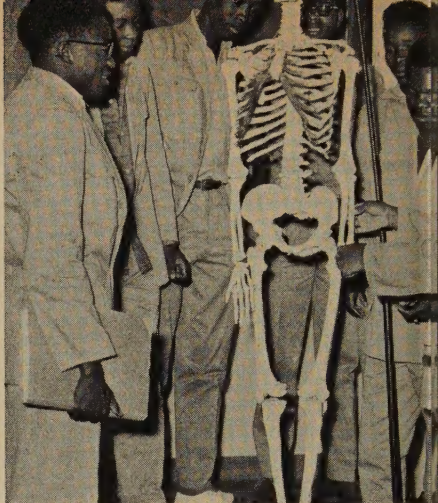
FEDERATION NEWS

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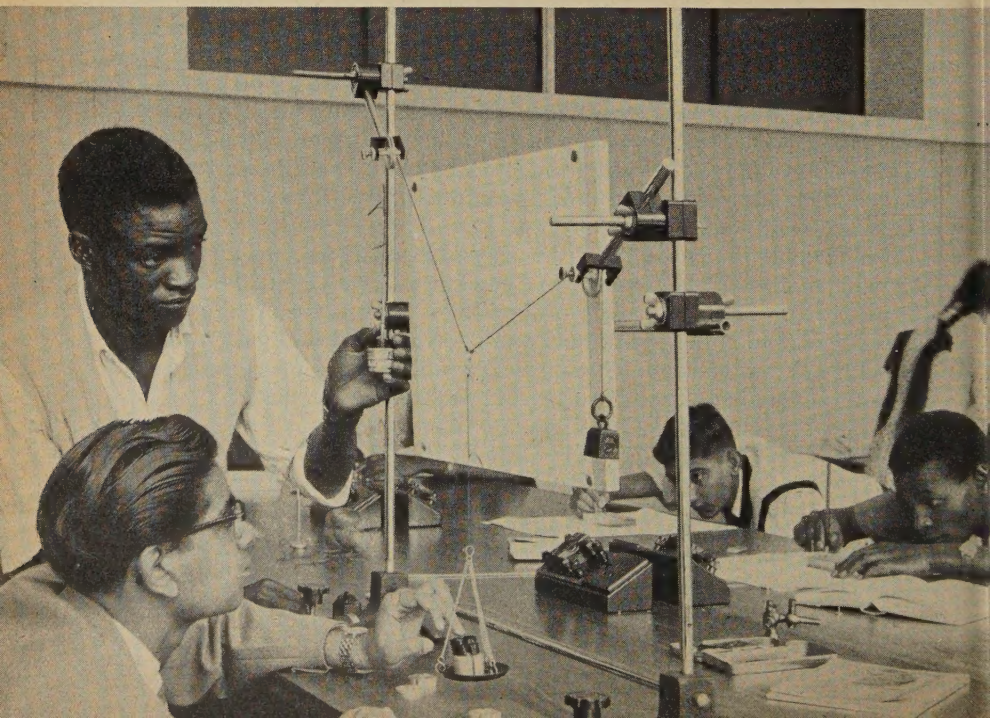


A student of fine arts at Makerere College, Uganda, works on a textile design



A lesson in anatomy at the medical school in Elizabethville, Congo

Students in the physics laboratory, Royal College, Nairobi, Kenya





Physical education at a Nigerian college

AFRICA

Book stall at an SCM conference in Ghana



BASUTOLAND

"Even in distant Basutoland, in this isolated spot in the very heart of Africa, we find change and revolution." So wrote Inga-Brita Castrén, WSCF Secretary for Africa, after her visit to the Basutoland SCM in February 1961. And one of the most striking changes is the increase in educational opportunities. New junior secondary schools are being opened to receive the growing number of potential high school and university students. Roma University, a Roman Catholic institution, is the only university in Basutoland and is in principle open to all students, but recently some promising Protestant students have not been admitted. As Chairman of the SCM, I believe it is absolutely essential for us to have a university to which all qualified students can gain admittance.

For many years the SCM in Basutoland was part of the Bantu Section of the SCA of South Africa, but as such it never quite realized that it belonged also to the world-wide fellowship of the WSCF. In 1960 our annual conference decided to create our own national Movement, which would be free of all racial separation, in contrast to the South African SCA, which is divided into sections. Our Movement now has about 300 members in nine branches, which will soon be increased to 11. We became an Associated Movement of the WSCF at its General Committee in 1960, and our students are now more SCM-conscious. We have also maintained friendly relations with the South African SCA.

To be a member of the SCM is a challenging witness in some of our high schools, especially those in which the present political tensions are reflected. At Roma University it sometimes takes courage for a student to be a non-Roman Catholic and to attend Protestant church services and SCM meetings. At the Normal College it has unfortunately become the "natural" thing to be an SCM member, and students don't always recognize the necessity of witnessing to others. The number of SCM members in the different institutions varies from 10 to 100 per cent.

In the SCM we discuss — sometimes with the political leaders — party aspirations and programs and try to see them in the light of God's Word. We also try very hard to unite students of the various denominations. The SCM is the only body in Basutoland which is attempting to do something in this direction. Basuto students are inclined to think only in terms of their own little country. The WSCF can help us to gain a wider outlook and the realization that in Christ we are all one, whatever our church or nation.

CAMEROUN

Le Mouvement d'Elèves Chrétiens du Cameroun (MECC) has developed from a small group which began regular meetings in Douala in 1957, to a well-organized Movement with 200 members in the high schools of the country. The MECC co-operates closely with four other Christian youth movements in a loose federation. Together the five movements organized this last summer 14 leadership training camps, where they discussed such themes as : youth and politics, how to fight against juvenile delinquency, and what the Church expects of youth. Previous meetings centred around vocation, the Christian in the service of the state, and witness to Jesus Christ in an Africa undergoing rapid social change.

Our young people in the Cameroun are very concerned about developments in the country. Unemployment is for them the number one problem, for frequently what counts in finding a job is not intellectual value but family, tribe, knowing the right people, etc. But our youth movements are weak : they cry out, but in vain. Other social and economic problems also make urgent a profound inquiry into the state of the country, for they are harmful to Christian work among young people.

There are no universities in the Cameroun, and only the very best students who finish secondary school receive scholarships to study abroad. The MECC is the most "intellectual" of all our youth movements and must put itself at the service of all youth. We do not want it to be closed in on itself, as sometimes happens to the SCMs in Europe, but to be an instrument for training other youth movements. "To whom much is given, of him will much be required."

REPUBLIC OF CONGO

BRAZZAVILLE

Since the end of the second world war the situation of secondary and higher education in this country has changed enormously. Already in 1944 it had been decided that the level of the educational institutions should be made equal to that of France. The essential aim of education was seen to be teaching the people to achieve better living conditions, and producing an *élite* who could one day be called on to lead their country. In 1945 there were 150 secondary school students, in 1958 there were 1,860, and in 1960 a total of 3,370. Young people who previously had to go to France for their higher education (about 50 scholarships were granted in 1958) have since 1959

been able to pursue their studies in certain disciplines in Brazzaville, and the number of scholarships accorded is constantly being increased.

In May 1960 two pastors of the Evangelical Swedish Mission — since July 1961 they have been pastors of the Evangelical Church of the Congo, for the work of evangelizing carried on by the mission is now entirely integrated in that of this church — met with a few Christian students to discuss their problems. The church had been conscious for a long time of the need to guide and help Christian students, and now saw the possibility of organizing a student group in Brazzaville, especially as some of the students themselves were alive to this need and desired to assume some responsibility. A few days later 65 students decided unanimously to form a Christian student group in Brazzaville.

Reports were sent to Christian students in other secondary schools, and when schools opened in October 1960, there were active groups in the high schools of Brazzaville and Pointe Noire and in colleges in Dolisie and Mouyondzi. For some years a group had already existed in the normal college in Ngouedi and the theological seminary of the Evangelical Church of the Congo.

The first conference of Christian secondary school students of Central Africa, held at Mansimou, Brazzaville, in March, was a great event in the history of our SCM. It was an encouragement for our work and an impressive witness to Christian unity. The daily Bible studies will certainly bear fruit by stimulating interest in, and deepening, the Bible study in our local groups.

We have recently received support for our work through the appointment by the Evangelical Church of a pastor, who has just completed his theological studies in Sweden and France, to serve as youth secretary. One of his important tasks will be to work among students.

ELIZABETHVILLE

Our Movement, known as the *Mouvement d'Etudiants Chrétiens du Centre Africain*, was founded only recently, after the participation of several of our students in the WSCF leadership training course in Mindolo, Northern Rhodesia. Our aim is to help young people to find the Christian way of life and to rid themselves of tribal questions which weigh heavily upon them. We also want to enter the fellowship of Christian students around the world and to work with them for peace, for understanding between the nations, and for the unity of the Church as the body of Christ.

The situation in our universities has changed greatly in these last years. Because of the possibilities offered by recent events, many students have gone abroad to study. As a result of the tribal situation, many of the rural schools are now greatly diminished, and the majority of the students have gone to the schools in the large cities. The number of secondary schools is still insufficient to provide for the students who should continue their studies at this level.

The students in our Elizabethville group come from the state university and from several schools and colleges. Recently two of our members participated in a conference organized by the SCM in Northern Rhodesia. We should like to have contacts also with the groups which we understand exist in Pointe Noire, Leopoldville, and Brazzaville, and for this reason our most urgent need is for a French-speaking secretary who could put us in touch with one another, and for a regional conference where we could come to know one another better and improve our organization.

(Editor's note : The Congo Protestant Council is now making efforts to find a student pastor for Elizabethville and Leopoldville, and the Federation is investigating ways to provide, through its Ecumenical Assistance Program, someone to work in secondary schools and colleges in the two Congos.)

DAHOMEY

The SCM in Dahomey has about 130 members in seven secondary, normal, and technical schools. An extract from a recent letter from the new General Secretary speaks for itself :

From the point of view of Bible study, our SCM is very advanced. I say this not with pride but with assurance. Through a most varied program prepared by the Executive Committee, our local groups have acquired during the year a very sound knowledge of the Bible. As a matter of fact, at our last conference at Easter, we were able to see that our members had made considerable progress. Without even the presence of a pastor, young SCM members organize days for Bible study during which they discuss a few verses from the Holy Scriptures, especially those which have a bearing on current affairs.

But in spite of these efforts by our branches, we are not completely satisfied. We still need many things, especially your prayers to our Lord Jesus Christ, that he may help us to do better. Remember that our Muslim and Catholic brothers here are also very interested, and pray that they also may become fervent witnesses to Christ.

We should be very grateful if you could help us by sending us from time to time copies of the New Testament for distribution to those whom we meet who do not know the Word of God, and to whom we can offer immediately this Book of Light.

Dear brothers in Christ, pray for the work of our SCM in Dahomey.

ETHIOPIA

There are about 1,000 Christian students in the various colleges affiliated to the university in Addis Ababa. Of these 9,540 belong to the Ethiopian Orthodox Church. Three years ago, with the help of Paul Verghese of India, there came into being a University Student Christian Association, which now has a total membership of 600 university students and graduates. The major branch of the Association is the Haimanote Abew College Students' Association in Addis Ababa. Branches also exist in Gandar Harar and Asmara, and work is beginning in secondary schools. Activities include weekly Bible study groups, lectures, regular programs of community social work, Sunday schools, conferences, retreats, etc. While this is intended as an Orthodox student association, the constitution provides for non-Orthodox students to participate in the activities as non-voting members. The Association is independent of the Church and the university, but it seeks close co-operation with the Church and hopes to participate in its renewal. In January 1962, Paul Verghese will begin his work as full-time student chaplain for the Association in Addis Ababa.

The Association has applied for membership in the WSCF.

Its present Vice-President writes of the following most urgent needs:

"In view of the present and future activities, we immediately need to establish an office within or near the university campus... Another of our immediate needs is to develop our publications department. We have very few books and little literature published in our language for the use of Christian intellectuals. Most of our Christian publications are very old documents written in Geze, which is a language not well understood by the present generation. Besides, we need to challenge the university students to learn about the new situation in our country and the new developments in the ecumenical movement, and to relate their Christian faith to their vocation as university students. This will require fresh thinking and new publications. We now publish regularly a monthly magazine. We have also produced a few other publications in the past two or three years. In the coming year, with the assistance of Paul Verghese, we plan to undertake a series of publications related to Christian faith and the problems of university students.

"We also need to develop a small library in our office, which will permit our students to borrow books concerning Christian faith, Orthodox Church doctrine, the work of the ecumenical movement, the vocation of university students, and allied topics. As all of our university students read English, we hope to develop this library with a large number of books in the English language. We would appreciate it very much if you could send us some relevant books for the use of our library.

"In our office we need the services of a full-time secretary who would be able to help us with correspondence, typing, mimeographing, filing, and such office work. As it is difficult for us to find such a person in Ethiopia, and even if we found one it would involve a good deal of expense for us, we would like to ask whether, through your member Movements, you could recruit such

a person as a fraternal worker for our Movement and make his services available to us. We would very much like such a person to be really committed to the mission of the Church and sympathetic towards the Orthodox Church tradition and doctrines. He or she should be fluent in English, and some experience in student work would be helpful."

GHANA

The SCM of Ghana has branches in the University in Accra, the College of Administration in Achimota, and Kumasi Trinity College (theological), and over fifty branches in secondary schools and training colleges. Everywhere the groups are run by students, in some places with the assistance of senior friends, which makes the work of the only paid staff member, the travelling secretary, very significant. This year, T. V. Philip of India, who was formerly a WSCF Secretary, has been loaned to the Ghana SCM by the Division of Ecumenical Relations of the United Presbyterian Church USA, through the WSCF Ecumenical Assistance Program, to fill this important post. We hope and pray that his presence with us will bring new vitality to our Movement.

The work in the branches varies according to the type of institution. However, activities usually include Bible study, lectures, debates, and excursions. In many branches groups go regularly to lead worship in nearby villages, run Sunday schools, visit hospitals, and do Red Cross work. The very active ones stage either a passion or a nativity play each year. One-day regional conferences are common, and there is an annual national conference financed entirely by the participants.

We are trying hard to improve our finances so we can contribute to the financial support of the WSCF. We are now trying to raise a loan to put up a building, part of which we could rent, and which would also provide us with an office and house our travelling secretary. There is such a demand for buildings in Accra that we believe such a loan could be paid off within four years.

IVORY COAST

Five years ago there was no SCM work in the Ivory Coast, for at that time there was no university and only five or six secondary schools. What a change today! Independence in 1960 made the need for educational development most urgent. This year there are 350 students in the three faculties of

the university, and nearly 50 per cent of the country's children are in primary schools.

SCM work began when two delegates returned from the WSCF leadership training course held in Aburi in 1958. At present we have eight groups, with individual members in five other schools. Efforts are being made to ensure that an SCM is organized in the university which is now being established in Abidjan.

A conference is held each November, and a camp each summer with over 30 participants, who this year were concerned with the challenge of independence and with ecumenical relationships (a Roman Catholic chaplain was one of the speakers). The Universal Day of Prayer of Students in 1961 brought together 80 members. Our greatest needs are to train more leaders and to overcome the ecclesiastical divisions caused by a proliferation of missions, most of which are fundamentalist and sectarian in origin.

KENYA

Our correspondent in Kenya, Raymond Nichols, writes :

"There is as yet no WSCF Movement in Kenya, but the following may be of interest.

"A recent meeting of church leaders agreed to constitute a 'University College Chaplaincy Council' to make plans for the appointment of a chaplain. The WSCF has undertaken to find a suitable candidate and give financial help. It is hoped that an appointment will be possible early in 1962.

"A letter has been sent to a number of people who have had SCM connections and who might be interested in the Movement, inviting them to what will be virtually the first SCM meeting in Kenya on July 7, 1961. The possibility of forming a local Movement will be discussed, together with the general student situation.

"We hope to keep you in touch with these developments and would value your prayers."

* * *

This year the "Royal Technical College" at Nairobi became the "Royal College", and since then its significance has been constantly growing. It has at present about 400 students, most of them Africans and Asians, but including also some Europeans. The WSCF has been trying, through its Ecumenical Assistance Program, to find a student chaplain for Nairobi, and there are good hopes that someone from Great Britain will be able to take up this work in 1962.

LIBERIA

During the last five years in Liberia high schools have sprung up like weeds, especially in the hinterland areas, and the emphasis in high school education has changed. Two years ago the government decided to change the school system from eight years in elementary school and four years in high school to six years of elementary education, three years of vocational education, and three years of academic high school work. Although facilities have not been made available for the implementation of this change in most places, a number of junior high schools have been developed.

The most significant development in the colleges and university has been the impact of students from other African countries, notably in East Africa. These students, with their intense nationalism, have sharpened the thinking of Liberian students on political affairs. Consequently, the most frequently discussed questions today are those relating to pan-Africanism, socialism, and neutralism. Liberia's increasing role in international affairs, on both the continental and world level, has also had an influence upon student thinking. But it seems that our country's unwillingness to follow the more extreme nationalistic tendencies of some other African countries is not fully understood nor altogether appreciated by some of our students.

Another factor in the university situation is the increased availability of scholarships for study in foreign countries. This undermines the development of sound university education in our country, for the best students are constantly being pulled out to study abroad.

The Liberian SCM is one of the youngest in Africa. We were organized in 1957, as an affiliate of the YMCA-YWCA-United Christian Fellowship Conference, with the groups at Cuttington College and the University of Liberia taking the initiative. In 1958 we sent four students to Aburi for the first WSCF West African leadership training conference. All of these have remained active in the life of the Movement, and aided in its expansion in the high schools of the country.

Our program of witness consists of consultations and conferences. We also share responsibility with the YMCA and YWCA for organizing special conferences for high school students. All of our students are active in the life of their academic institutions, so much so that we now feel the necessity for providing them with a solid biblical foundation for their involvement in the world. We are therefore organizing this year a special Bible Reading Seminar in connection with the visit of the new WSCF Secretary for Africa, Hank Crane. Its theme is: "Is the Bible Relevant — to my Vocation? to my Social Life? to my Nation?" We feel that what our members need most is a working knowledge of the Bible, and we hope that they will learn from this seminar how to use the Bible for both devotion and instructional reading.

One of the healthy signs of our Movement is the common feeling that we are all "one in Christ". Our one grief is the fact that the Roman Catholic students at Fatima College have not responded to our appeal. So far we

have not done much to challenge the churches, but, for the most part, they have been very co-operative. We hope the time will come when our students will be sufficiently stimulated to demand that their churches take seriously the problems of our divisions. But first of all we have to demand that the churches take youth seriously, and this task is progressing very slowly.

Individual students are engaged in political discussion, and in our meetings we have made statements on social conditions in our country. While we have hesitated to put ourselves on record on particular political issues, simply because no appropriate occasion has arisen, we are now attempting to see what the gospel has to say about the political, social, and economic problems facing our people.

Our most urgent needs are for expansion and leadership. Too much of our activity has been concentrated in the central part of our country. We have tried to publicize our program through our own newspaper, but the lack of personnel has hindered us. Hence we continue to rely for contacts upon our relations with the YMCA and YWCA through their Hi-Y and Y-teen clubs.

We expect mutual encouragement from the WSCF and other SCMs around the world. Our world today is one of political revolutions, social upheavals, and many grave uncertainties. We feel that nothing can be more meaningful to us than knowing that we are not alone in our struggle to forge order out of our present chaos. Asia has much to offer us, for just a decade ago she passed through the same experience. But Asia is so far away, and we do not often hear from our friends there.

We also appreciate the assistance from the Federation which made possible our representation at both Strasbourg and the General Committee, and are grateful to God that one of us was chosen as the first student Vice-Chairman of the Federation. We also appreciate the leadership and encouragement which has come from the Federation staff and visitors : David Head, T. V. Philip, Frank Glendenning, Inga-Brita Castrén, and now Hank Crane.

MADAGASCAR

Madagascar is a young country in two senses : it became independent in 1960, and of its five million inhabitants, more than two million are under 14. The Protestant churches in the country have a tradition of about three generations. There are roughly one million Protestants, one million Roman Catholics, and three million pagans. In the last century the Christians suffered 25 years of severe persecution during which all the missionaries had to leave, but as they say, "The Bible kept the Church alive". Four memorial churches in Tananarive witness to the martyrs of those years.

In independent Madagascar the Protestant churches are of vital significance, and participate actively in the political and social life of the country. The voice of the Protestant newspaper, *Fanasina (Salt)*, is heard in many realms of life. The work of the churches in the field of education has also been most important.

Most Malagasy students used to go abroad for their higher studies. There are still about 1,700 of them studying abroad, mainly in France. But since last year the university in Tananarive, le *Collège de l'Océan Indien de Charles de Gaulle*, has made higher education available in Madagascar. About 600 students are enrolled in four faculties (Liberal Arts, Law, Medicine, and Science). The main school centres are Tananarive, Fianarantsoa, Tamatave, Antsirabe, and Fort Dauphin.

The SCM of Madagascar, the *Mpikrim*, was officially constituted in 1960, and became an associated Movement of the WSCF at the General Committee in Salonica, August 1960. The *Mpikrim* has a "background tradition" in the Christian movement of Malagasy students in France, which has also provided it with excellent leadership. Its main work is in Tananarive, among university and secondary school students, but there are also groups in some of the other school centres, and plans to extend the work to all of them. It is a very alive, dynamic Movement.

One of the great needs of the *Mpikrim* is for more leadership, and last summer it had its first national leadership training course. The excellent leaders which it now has are overburdened with many different activities, and the students who are leaders of the school groups usually have also teaching or other jobs in addition to their studies. Since there is now a part-time Protestant student chaplain working in Tananarive, the greatest need of the *Mpikrim* is a full-time travelling secretary.

In August 1962 there will be a big Christian youth conference in Tananarive, organized by the *Farimbona*, a committee uniting all Protestant youth organizations in Madagascar, including the *Mpikrim*. About 1,000 Christian students and young people will come together to witness and to study their common Christian task in their country.

NIGERIA

The Nigerian SCM is working in a country which has undertaken a massive educational program, which envisages free primary schooling for all children, secondary education for about 30 per cent of primary school leavers, technical education for increasing numbers, and university education for enough citizens to lead the economic, intellectual, and spiritual growth of

our underdeveloped country. Our third university will open this year ; there will be five by 1965, and the number is expected to increase. The existing 300 secondary schools are being developed so boys and girls may proceed directly from them to university ; more and more teacher training colleges are being opened ; the country is just awakening to the need for more technicians, and hence the opening of new technical institutes and trade centres. Scholarship opportunities are also increasing. These are offered by the Nigerian federal and regional governments, by commerce and industry, by tribal groups and district councils, and there are special scholarships for those who will promise to go into teaching.

The SCM is trying to keep up with the fast-growing number of students and school pupils. Its 5,400 members witness in 180 educational institutions by their very presence as a voluntary organization of students who acknowledge Jesus Christ as Lord, and also through publications, lectures, worship, and Bible study. We have found that one of the most effective means of helping our members deepen their spiritual life is that of conferences, particularly those which take them away from the colleges for a brief period during which they concentrate on some theme through lectures, worship, and discussion, and have an opportunity to meet members from other colleges. This experience often has a lasting effect upon them.

The SCM has a truly ecumenical fellowship : students of diverse denominational backgrounds worship and work together with little or no consciousness of any difference, but only of the necessity to gather beneath the cross of Christ. We have tried at our conferences to bring church leaders together to discuss church unity. We have chosen the theme, "One Lord, One Faith, One Baptism", for our 1961 national conference, and in preparation for this we have circulated to our branches a study outline so that they may all begin to discuss it, inviting leaders of different churches to speak on a common platform. It is hoped that the conference will be able to make written recommendations to the churches, three of which are, in fact, well on the way to union.

We also try to make our members aware of the need for the participation of convinced Christians in politics, not only as intelligent voters but also as candidates, board members, etc., and we decry the tendency to abandon politics to the devil ! The Governor of Eastern Nigeria is our present National President, an ex-SCM President in the Eastern Region was formerly a member of the Federal House of Representatives, and SCM leaders will also be found in the leadership of almost all the voluntary youth organizations, and sounding a sane, if not dramatic, note in student politics and government.

Our most urgent need is for a full-time travelling secretary. We have had no staff since December 1959, but in August we shall welcome Peter Paris and his wife, who are coming to us from the SCM of Canada, through the help of the WSCF Ecumenical Assistance Program. We are very glad to have them at this time when much of the national energy is being devoted to education, and we hope that, by the end of their period of work with us, we shall be able to rejoice that the Word has been planted firmly in the new and expanding student world.

NORTHERN RHODESIA

As in many other parts of Africa, so in Northern Rhodesia, the educational system is expanding rapidly — but with a long way yet to go. In 1946 there was no secondary or university education in this country at all — only primary schools, many of which also trained teachers! Today there are about 20 secondary schools for Europeans and 24 for Africans, only two of them for girls (with a population of 70,000 Europeans and 2,400,000 Africans). There is one technical college, and 12 teacher training colleges, which take students who have finished second or fourth form, or even post-primary pupils. About seven years ago a university was founded at Salisbury in Southern Rhodesia, but only about 12 Africans a year from Northern Rhodesia are qualified to enter, with rather more Europeans.

The first SCA branch in Northern Rhodesia was founded in 1949 in Munali Secondary School in Lusaka, and was affiliated with the South African SCA. By 1957 there were seven such branches and it was decided to form an independent Northern Rhodesian SCM. There are now 12 affiliated branches and five corresponding groups with a total membership of 550. There were 12 participants from Northern Rhodesia at the WSCF leadership training course in Mindolo early in 1961, and 80 members, representing most of the non-Catholic African secondary schools and colleges, participated in a conference in May 1961. This was followed by a leadership training course in Mindolo in July, and by the tour of an American SCM leader, Nancy Prime, in August. We are now awaiting the appointment of a full-time travelling secretary to work with the SCMs in Northern and Southern Rhodesia and Nyasaland. Such a secretary would help our far-flung branches, some of which are 1,000 miles apart, to realize that they are not isolated and alone, but part of a world-wide fellowship.

(Editor's note : The Rev. Denys Whitehead, former British SCM secretary, at present working in the English parish at Kitwe and already giving much of his time to the SCM, will undertake this work at the beginning of 1962, financed through the WSCF Ecumenical Assistance Program.)

All our students claim to be "Christians", but for many this merely means "civilized". About one-third of those in non-Catholic schools profess SCM membership, but "paid-up" membership is about one-tenth. There are no other student groups. SCM witness is made through Christian service: running Sunday schools, visiting hospitals and prisons, helping in the dispensaries, organizing blood donors, teaching adult classes, helping in community centres and playgrounds, preaching or helping in village churches which have no minister and in villages which have no church, cleaning the college chapel, and leading its worship. Most branches do Bible study; our last conference gave much time to it, and the training in methods and leadership given there should soon penetrate the branches. The WASP study out-

lines¹ are now reaching all branches, together with the book, *Take and Read*, on Bible study methods.

Social changes are obvious and rapid. But the SCM has a tendency to let this revolution roll on its inevitable way, instead of seeing that Christians ought to be revolutionaries — ferment, leaven, and salt. Following the 1960 political demonstrations in schools and colleges, many schools were closed, and politics is now a forbidden subject in schools. However, politics was the most popular seminar at our last conference, and the minds and hearts of all students are involved, even if nothing more is permitted. All are concerned about the difficulty of being both a Christian and a politician.

NYASALAND

Donald Moxon, a former British SCM secretary who is teaching at Livingstonia Teachers' Training College in Nyasaland, has been serving as WSCF correspondent there. He writes to describe the situation :

At the meeting of the Nyasaland Christian Council in May of this year, a report on the Mindolo leadership training course was given, followed by a full discussion on the developing pattern of student Christian work. The Council gave its unanimous support and encouragement to attempts to establish links between the different groups in Nyasaland and to stimulate their formation where none exists, with a view to forming a national SCM to be associated with the WSCF.

With this support, enquiries and work have proceeded. As a result, SCM groups are now known to be actively at work in four secondary schools (three of them post-Mindolo !), one teacher training college, and one theological college ; allied Christian groups exist in one secondary school and another TTC. In a country where there are only 14 secondary schools and nine TTCs, we have high hopes that in the near future we shall have associated groups in all the non-Roman Catholic secondaries and TTCs in Nyasaland. It is also hoped that nurses' groups and another theological group will soon come into being. By the end of the year, we hope to be able to constitute a national Movement for Nyasaland, in association with the WSCF, and our first national student Christian conference is planned for December. A planning committee for this conference will probably take place in August.

¹ WSCF African Study Project.

The most *obvious* problems (not necessarily the greatest !) are geography and finance. Nyasaland is a long country, and communications are difficult ; consequently it is difficult to organize on a national basis. Economically the country is as yet poor and underdeveloped, and students will find it very difficult to raise the necessary money to cover the cost of travelling to a national conference.

But the situation is ripe for the development of student Christian work. There is much enthusiasm among both leaders and students ; official bodies are also keen. The main tasks would seem to be to call our members to an awareness of the main teachings of the Christian faith (straightforward doctrinal teaching) ; to call them to a deep and searching recognition of the meaning of that faith for their own lives and for the life of their families, society, and nation (too often Christian faith is regarded as what we do on Sundays, and Christian practice is not generally regarded as involving more than one's private moral life) ; and to challenge them to accept the Lordship of Christ over every part of their lives. For these tasks, good young African leadership is urgently required, and is all too rarely available ; we still tend to be missionary dominated.

The WASP outlines are in great demand and are clearly proving of the greatest value already. Bible study is being pressed hard in one or two branches, but general and loose discussions are perhaps too common. There would seem to be an impatience with disunity in some quarters, but not much appreciation of the difficulties involved in questions of Christian unity.

SENEGAL

Dakar has the largest French-speaking university in West Africa, with about 1,400 students from the various French-speaking countries of that area. The great majority are Muslims, but there are 200 Roman Catholics, and about 40 Protestants (the number of Protestants is growing : in 1960 there were only about 15). The latter have organized an SCM which works closely with the CIMADE team and the French Reformed congregation in Dakar. The Week of Prayer for Christian Unity in January was celebrated together with the Roman Catholic students.

This small SCM is in a very crucial spot. Its special task is to find ways to meet Muslim students and to witness to them of the good news in Jesus Christ. It needs our prayers and support for this task, and in trying to fulfil it, it can make a unique contribution to the whole Federation.

SIERRA LEONE

The report of the Sierra Leone SCM for 1960-61 includes a description of an interesting new plan of some organization and of some unusual projects.

The Sierra Leone SCM is now coming to the end of its 14th year of existence as presently organized. A landmark was achieved during the past year when the General Committee of the WSCF, meeting in August in Salonica, Greece, voted to receive the Sierra Leone SCM as a fully affiliated Movement. Of immediate concern is the strengthening of the Movement spiritually and financially so it can be independent in the near future. In 1959-60 the Movement was able to employ Gbasay Rogerson as General and Travelling Secretary because of a grant received through the WSCF from the New England SCM in the USA. In 1960-61 the services of Robert A. Geller were supplied by the United Presbyterian Church USA. Contrary to what was hoped, there is no indication now of any more aid coming from outside the country for the 1961-62 school year. In the absence of a Travelling and General Secretary, the country is to be divided into several areas in which senior friends will assume responsibility of supervision, visits, program development, etc. At least twice a year the Executive Committee will try to bring these persons together for review of the program and planning and expansion. The national chairman or some member of the Executive Committee will visit each branch at least once during the year. At least once a quarter some member of a branch in the interior will be invited to attend a meeting of the Executive Committee. Conferences will provide time for the Movement to show how the plan is progressing. Every branch should share in the financing of the national budget to help provide the travel funds necessary. If this plan can be made to operate, it can be shared with many other struggling SCMs in the world. (*Editor's note: There are now good hopes that a student pastor from West Germany will be able to go to Sierra Leone as SCM travelling secretary in 1962-63, supported by the WSCF Ecumenical Assistance Program.*)

* * *

At the branch in Bunumba a Sunday school teachers' training course on film strip was used for a long series of meetings to which the whole college community was invited. Nearly all the students attended. After the series was finished, some students suggested that they undertake some Sunday school work, and, with the consent of the local Methodist missionary, they hope to start a Sunday school for illiterates in the local church in 1961-62.

* * *

Of special interest in the Freetown area is the Youth Sunday Service program which has been going on for nearly 16 years. It provides, in its twice-a-month Sunday afternoon meetings, an opportunity for branches to share in worship and discussion, hear interesting speakers, read plays, view films, etc., all things that probably few of them could do by themselves.

* * *

The senior friends' program in the Freetown area continues to be one of the very encouraging signs of life and health in the whole Movement. It has had two levels of programing: the monthly meetings for lecture and discussion for the whole membership, and the small study group on Christianity and Islam. The latter expects to continue this next year.

* * *

The report also lists the following problems in the Sierra Leone SCM :

— The concept of the student vocation has not been very well understood nor developed.

— The sense of the SCM being a community of faith among school and college people is not always very strong.

— The understanding and commitments in the area of stewardship are most of the time very immature and inadequate, sometimes almost frighteningly so.

— The understanding of the school and college community as a mission territory seems to be practically extinct.

— Too little attention has been given to the individual devotional life and practice of members.

SOUTH AFRICA

The Student Christian Association of South Africa is one of the largest and oldest member Movements of the Federation. It has about 70,000 members in approximately 685 school and university branches, served by 17 traveling secretaries and a headquarters staff of seven. There are eight fully independent universities in South Africa, and in the last few years the government has established five new university colleges affiliated to the University of South Africa, three for Bantus, one for Coloureds, and one for Indians. In all there are about 30,000 university students.

We encourage our SCA members to participate in general student life, as we consider such participation an opportunity to witness to Jesus Christ. We try to help them to deepen their spiritual life through Bible study, prayer groups, active evangelization work coupled with preparatory meetings, camps, and conferences. Since the inception of the WSCF Life and Mission of the

Church program, there has been a growing concern for the unity of the Church, but we have not made much progress in this direction, as compared with what we gather is going on in other SCMs.

Our Association is very definitely involved in the present political and social changes on the continent of Africa, which have very marked repercussions in our country. There is a real danger that our Association may be badly shaken, as there are in our own ranks very sharp differences of opinion. This means that the most urgent need of our Movement at present is to maintain its own unity and thus be able to be a real witness to ecumenicity. We also need more travelling secretaries, especially for work among our non-white members.

Last July the General Council meeting of the SCA, held at Winkelspruit, discussed several important issues, especially that of the division of the SCA into five ethnic and linguistic sections. It was decided to appoint a commission to study the relationship between the sections, to reconsider the whole SCA structure, and to submit to the next General Council meeting any proposals for change. This study commission is to be composed of two representatives from each section to be appointed by them. The Council also especially requested the SCA travelling secretaries to arrange for inter-sectional meetings with a view to promoting fellowship among them.

SOUTHERN RHODESIA

The SCM of Southern Rhodesia has just had its first national conference in Salisbury, attended by about 50 students, including five or six Europeans, and a dozen senior friends. At this conference the SCM was formally organized and its constitution adopted. Conference participants came from many of the SCM groups which exist mainly around Bulawayo, in teacher training colleges and secondary and technical schools. Some of these groups are very young, for, as everywhere in Africa, the educational system is changing rapidly. New primary schools are being opened by the dozen; there are new high schools, a new multi-racial university college, and a new European-Asian teachers' college. But still the only integrated education is at the top, and the gulf between the races is hard to span. The churches themselves are so far from being united that the SCM has a special task in this field. The Movement is largely African — so is the population, of course — but there are some signs of vigorous life among the European students. We pray that this side of the work may be strengthened to help give balance and depth to the whole. The racial question is such a burning one that we must lead the way in presenting a truly interracial front.

The SCM has grown largely through the efforts of voluntary leaders, wherever people have come with a sense of their indebtedness to the SCM as students and have been prepared to lead. New and vigorous groups are coming into existence every term. A district association has just been formed in

the Eastern district, and we hope to have a Midlands group working soon. This would mean that the country is relatively well covered geographically. But we have no SCM as such in the university or the teachers' college, and this is a great weakness in the work as a whole. As soon as visa formalities are completed, the Rev. and Mrs. David Wiley will be coming from the United States to work through the Frontier Internship program, mainly at the University College of Rhodesia and Nyasaland in Salisbury. We pray for more leaders, knowing that this will mean a great strengthening and broadening of the work — we feel in many places that nothing but lack of leadership is holding us up.

SUDAN

The Sudan, with an area of one million square miles, is clearly divided into two areas, the north which is Arab, Muslim, and much more developed; and the south, which is African, mostly pagan, and very little developed. Christianity is largely confined to the south, where missionary activity has been permitted. Until 1948 there was no secondary school in the south, and at the present time there is only one, with an enrolment of about 240, for 3,000,000 people, while in the north there are about 25, with an enrolment of 8,000, for a population of 7,000,000. Since independence in 1956, the university in Khartoum has almost doubled in size, to about 1,500 students, but there are still many more qualified people than can gain admission. There are also a branch of Cairo University, a technical institute in Khartoum, and several teacher training colleges.

There are 60 to 70 Christian students at the university in Khartoum, including about 20 Protestants, 30 Roman Catholics, and the rest Greek Orthodox and Copts. In 1958, Protestants organized, with the help of a faculty member, the Christian Cultural Association. This group has Bible studies, retreats, and social events for its own members, and sponsors lectures on subjects of general interest, seen from a Christian point of view, to which the whole university community is invited. The Student Welfare Association is an organization of southern students (all of whom are either Protestants or Roman Catholics) which carries on literacy work among southerners living in Khartoum, and is also developing some sport groups for young people. Relations of the Christian Cultural Association with the Catholic student group, the St. Augustine Society, are very good, and last Christmas they had joint carol singing which was attended by many Muslims and provided a real Christian witness in the university.

The students in Khartoum not only play an important role in the affairs of the university but also exert quite an influence in national politics through their Student Union, in which Christian students are very active.

Daniel Mathews, a member of the Christian Cultural Association, participated in the WSCF leadership training course in Mindolo this year, and it hopes to send representatives to the All-Africa Christian Youth Assembly to be held in 1962.

* * *

We have just received in the WSCF office a letter from Daniel Mathews himself in which he says :

Our urgent needs are : (1) assistance in evangelization, through training of more pastors, for now we have only one low-grade theological college ; (2) assistance in building Christian community schools ; (3) assistance in organizing work camps through which we could witness, and (4) above all, assistance in establishing SCMs in our high schools.

Remember that the winds of change are sweeping over all aspects of African life. If it be the will of him who died on the cross, was buried, and rose again, and is now sitting on the right hand of God, whose Holy Spirit is our Comforter, his Church will remain one. I believe if we trust in him unity will prevail. Let us only unite in his love in prayer, and he will show us the way to the truth. The Lord has a plan, and he will fulfil it.

TANGANYIKA

The Christian Student Association is, as far as we know, the only organized Christian student movement in Tanganyika, although there are other independent groups meeting. It began in 1958, and adopted its constitution May 1, 1960. There are five branches, each with its own elected African leadership, and also an African president and elected council for the CSA as a whole. It is really sponsored by the Lutheran Church, but it serves Moravian, African Inland Mission, and Mennonite students, for there are no churches of their denominations in this area. Our meetings are open to all students, and we have had several joint meetings with Anglican students who, however, have no organized group. Occasionally we have Christian films which attract large numbers of students, including Muslims and Roman Catholics.

Our student organization itself is, therefore, an expression of the unity of the Church. Although there is a strong desire to unite Protestant churches in Tanganyika and meetings to that end are going on, we have not felt this to be the task of our Movement as such. The students need to be grounded in their faith and challenged to go back into their congregations as active leaders, and our programs are directed to these ends.

The students in general are very regular in attendance at worship services. It would appear that, with the exception of the nurses, who are often on duty, about 75 per cent of the CSA members go to church each Sunday — and many of them must walk two to four miles in the sun or rain !

There are many opportunities to extend the CSA work and our urgent need is for a full-time student worker, and also leadership training courses. This is especially important now when Tanganyika is to have its own university college for the first time. Until recently all students went to Makerere College, Uganda, but in October 1961, the Tanganyika University College will open in Dar-es-Salaam with 30 law students, and it is expected to increase to 800. A building in the city centre is being used until the new campus is built just outside the city area. The Royal College in Nairobi will take engineering, and Makerere arts and medical, students, with the three institutions working together as a university.

Surprising as it may seem, in East Africa we have more college scholarships available than students to take them. At Makerere I believe there are 50 vacancies for Tanganyikan students alone. Only 300 students will graduate this year qualified to enter university. With many taking lush jobs, or accepting scholarships from overseas, there is a shortage of students here! However, within a year or so this picture will change, as several new secondary schools have opened and there are others to come.

TOGO

The newly born SCM in Togo, as well as the WSCF as a whole, suffered a terrible loss this year. The tragic automobile accident which claimed the life of the Rev. Eilfried Kpotsra, stated clerk of the Evangelical Church of Togo, also deprived the SCM of a dynamic, imaginative, and very highly trained leader. Many of Eilfried's friends in the SCM in France and Switzerland will appreciate how much he meant to all of us.

During his brief ministry of less than two years and a half, he had not only led his church into full responsibility for its own life and for the missionaries working under it, but he had also stimulated the youth of the church in numerous ways. In Lomé the secondary school SCM, which had struggled for years because of lack of adult help, finally got a good start. Regular weekly meetings and a summer study camp had given inspiration and courage to many. Just a few weeks prior to his death, plans had been made for the dramatic performance of *Cry, the Beloved Country* by Alan Paton. The students intend to carry out the project, in the hope that proceeds from the play may be used to equip a large youth centre building which was one of Eilfried Kpotsra's major projects. The centre, which will seat over 500 people, and will serve as the nucleus for SCM and other youth activities, will need much help, if it is to become the heart of our Movement as he had planned it to be.

Until new leadership comes to light, plans to develop the SCM through new groups in the *Collège Technique* at Sokodé, the Normal School at Atakpamé, and the secondary schools of Palimé, will have to be shelved. The intercessions of other SCM groups will be immensely helpful to us in Togo at this difficult moment.

UGANDA

The Makerere College Christian Union is one of many student societies at the University College of East Africa near Kampala. Its 150 members (out of a total of 900 students) come from all over eastern and central Africa, and from many church backgrounds. In addition to such group activities as providing recreation for young men and women in Kampala, and helping to support an orphanage through organizing jumble sales, members of the Union witness to Christ among their fellow students through units organized in each of the six residence halls. In some halls Christian students meet daily for prayer, and weekly for Bible study and discussion. The Union is not affiliated to either the WSCF or the International Fellowship of Evangelical Students, but welcomes visits from the travelling secretaries of both organizations.

We were represented at both the WSCF Life and Mission of the Church conference in Strasbourg and at its leadership training course in Mindolo. Those who attended these conference have injected new life into our Union, and as a result it has been decided to start annual work camps during the short vacation. But we are coming up against financial problems, for few of our members can meet the expenses for their upkeep at these work camps without assistance from outside.

Our Christian Union members come from territories where rapid political and social changes are taking place which affect their lives. They must "love their neighbours, of whatever race, creed or colour, as they love themselves" in a situation where there is much tension between the races, even within the churches. They confront many problems. Should they fear men or should they witness to Christ, even if this means forgoing some tribal privileges or being regarded as an outcast? How are they to witness to Christ in their local churches where poorly educated ministers give interpretations of the Bible which conflict with what they have heard at the university? Yet they know that unless they participate fully in their home churches, they are in danger of living in isolation.

These Christian students must also discover ways of helping those who have come from the country to live in towns where life is so different, where they must decide how to spend their salaries — a new thing for them — and how to bring up their children, who would be tending cattle and goats had they remained in rural areas. Some of these children are never sent to school, for their fathers do not know the value of education, and as a result they end up as thieves and prostitutes. The Christian Union has to organize work camps, games, and classes for these "brothers and sisters", if it is to witness to Christ to them. But the students have their academic work to do. Should they be members of the Union, which has great ideals and calls for service to other men, and yet do very little, or should they participate in both academic and social work and be rather average students?

These are some of the practical problems which face our Union members. We postpone work camps, outings, and other activities because of them.

Please pray for us.

UNITED ARAB REPUBLIC

Cairo, the largest city in Africa, with its more than four million inhabitants, has a total student population of about 200,000 in three universities : Cairo University, Ain Shems University, and the American University (about 500 students of 30 nationalities). Among these students there are about 7,000 from other countries. There are universities also at Alexandria and Asyut.

No Christian work can be done within the universities because of the law which prohibits preaching by Christians to Muslims. Recently the government has moved the weekly holiday from Sunday to Friday. Sunday is now a working day, but government offices allow Christians to be away from eight to ten o'clock in the morning to go to church.

The Copts, the ancient and main church in the country, claim about a million adherents out of a total population of probably up to 30 million. The Coptic Church is coming more and more out of its former isolation : priests are studying abroad and a great deal of social work is being done. The Institute of Coptic Studies was founded in 1954, and there is hope that it will become a centre of ecumenical study. There is a longing for contact with other parts of the world. There are also the Anglicans, the Coptic Evangelical Church, and many other smaller Christian groups.

There are four student Christian groups in Cairo with which the WSCF has some contact : the Coptic Student Christian Federation, the SCA at the American University, the YWCA, and the Coptic Evangelical student work.

The Coptic Student Christian Federation has about two dozen "families", organized on a faculty basis, and meeting in homes and at the Coptic Institute. They study Christian doctrine and student problems, and do social work. The Federation holds regular meetings for its "family" leaders. The church has two student hostels in Cairo and one in Alexandria.

The SCA at the American University is a group of about 30 (about 75 per cent of the college is Christian), including Copts, Evangelicals, Anglicans, Brethren, etc., and they are very conscious of their ecumenical character. They have a weekly meeting and an annual conference.

The Christian presence among the students in Cairo is of vital importance, not only for the students of the country, but also for the thousands of foreign students studying there.



A school in West Pakistan



Medical students in Thailand observing an operation

The campus of the University of Tokyo, Japan





Prime Minister Nehru with participants in an Indian student festival

ASIA

A corner of the handicraft department at the Indonesian SCM's bazaar to raise money for its national congress



BURMA

The urgent need of the Burmese SCM is to find more avenues of real communication with other student groups and to formulate its own message in terms which the others can understand. The approximately 1,200 Christian students and 100 faculty in the six colleges and universities of Burma are a small minority, but they are very conscious of their responsibility to witness in the rapidly growing academic community. The government is now concentrating efforts on opening new colleges in various parts of Burma, and our SCM is challenged to establish branches in these. Its great need is for more full-time staff.

The whole student population of Burma is faced with problems in every aspect of its life and work : housing, class-room facilities, the rising rate of unemployment, impending changes in the educational system which make planning for the future difficult, etc. The SCM plans in the future to work more closely with responsible groups in efforts to solve these problems. It needs to see its task clearly in the light of the changes and challenges which are swirling around it. SCM Bible study groups are growing, but our members need to deepen their spiritual life. There are still many who look to the SCM more for social leadership training than for real Christian nurture. All branches are now using a set of study outlines on the Life and Mission of the Church, thus sharing in the world-wide program of the Federation. We are particularly anxious to increase our contacts with fellow SCMs in other parts of the world.

CEYLON

The SCM in Ceylon continues to work under very difficult circumstances. Over the past four years and especially during the last one, the island has experienced a series of revolutionary changes, not merely in its external features, but in the entire socio-economic climate and religious outlook as well. The Christian schools, with very few exceptions, came under governmental control at the beginning of 1961, and since then the country has been in a continual state of emergency, with the controversy over the Tamil language, the nationalization of key industries, the question of estate labour, and the conservation of capital resources within the island as some of the more outstanding problems. The SCM, and indeed the Church as a whole, has entered upon a period of tremendous opportunity never before paralleled.

CHINA

The situation of the churches in China is much the same as when he reported to the General Committee of the WSCF at Tutzing in 1956, said Bishop K. H. Ting, when WSCF staff members met him in Prague in June of this year. At that time he stressed the importance of the Three-Self Movement in China (self-government, self-support, and self-propagation). After a long period of dependence upon missions from abroad, it has been most important and fruitful for the life of the churches to become truly Chinese.

The YMCA and YWCA (including the Student YM and YW) are part of the national youth organization, but have their own centres. Christian students also share fully in the life of their churches.

Through Bishop Ting our Chinese friends expressed their desire to remain in close contact with the WSCF through its publications, and expressed particular interest in material for and about Asia. The very critical attitude towards all kinds of imperialism taken by the Chinese People's Republic is shared by the Christians.

Bishop Ting also reported that the theological faculty in Nanking had an enrolment this year of 85 students of various denominations, including 14 women.

HONG KONG

The six branches of the Hong Kong SCM, through the SCM Council on which all are represented, sponsor jointly several annual activities: the celebration of the Universal Day of Prayer for Students, an officers' retreat, and a summer student conference. "Knowing the SCM" has been chosen as the main emphasis for 1961-62, and a handbook on this theme was prepared for the August conference. This was the first in a series of publications on the SCM; the second, which will be published in October, will report on the summer conference. The individual branches meet for worship and prayer. The Chung Chi College group is particularly active, holding morning prayer, a week of evangelistic services in the fall, and in the spring a series of sermons to deepen the faith of Christian students. They also sponsor a free evening school for underprivileged children who live in villages near the campus, and follow up with a Christian fellowship of youngsters who have left the Christian Children Fund's orphanage.

More refugee colleges are springing up in Hong Kong every year, and these have no fixed standards, but those of the older colleges are improving

from year to year. This means that the students need more time for their studies, and as a result many of them have resigned from their SCM responsibilities.

We certainly need the prayers of students throughout the world for the work of our SCM, as we are having difficulties in organization as well as in leadership. However, we also feel that the work that has been done in the past years has given us courage to face the present difficulties.

INDIA

At the time of independence in 1947, there were 435 colleges in India ; today there are over 1,200. In 1947 there were about half a million college students ; today there are approximately three times that number. A large proportion of these students are interested in professional training and science courses, and they are asking new questions which the older generation, who were largely trained in the humanities, find difficulty in answering.

From the standpoint of Christian work, one of the greatest changes has been in the distribution of Christian students. Before independence, the approximately 45 non-Roman Catholic Christian colleges made up over 10 per cent of the total. There has been no significant change in this number, so that today they form less than four per cent of the total number of colleges. Formerly almost all Christian students went to Christian colleges. Now, because there are so many more institutions closer to their homes, a large majority choose non-Christian colleges. Previously, work among Christian students was relatively easy : they were in a favoured position in their colleges, with support from the administration and help from a large number of Christian staff members, chaplains, and missionaries. Now it is much more difficult for them to meet or to carry on any major program ; frequently they do not have the advice of senior leadership. There may be only 10 to 15 Christian students attending a college, living in different parts of the city. Because they are in a minority, they sometimes develop an inferiority complex about themselves and their Christian groups.

Because of these changes, there is more need today than ever before for a body like the SCM to minister to the needs of the students and to help them form voluntary associations. The tragedy is that the SCM has not been able to keep up with the demand. There has been little growth ; in fact, only by hard work has the SCM been able to maintain its present strength. In 1950 the membership was estimated at 10,000 ; today it is the same, distributed in about 150 local branches.

College students in India are considerably younger than those in most of the rest of Asia or in the West. We find that they come to college without

sufficient training and nurture in the fundamentals of the Christian faith. Before the SCM can hope to achieve anything else, it must help these students to build a strong foundation for their spiritual life. Recently we have been holding conferences to help student leaders and senior friends learn more about the Bible and methods of Bible study, in order to equip them to give better leadership in their local situations. These conferences are the first step in a three-year emphasis on the Bible. Other regional conferences have discussed stewardship and church union. Recently we held a series of professional conferences for students of medicine, agriculture, law, and engineering. Our whole study and leadership training program is aimed at helping students to see their mission in the university.

Some SCM members are active in student life and university affairs, but the tendency is to gather in Christian groups which have only casual contacts with non-Christians. It is especially important for the SCM to take the lead in challenging students and the Church with Christ's Lordship over the world and with the concern of the gospel for society. For this reason we are particularly glad to be part of the World Student Christian Federation. We hope our association with it will inspire us to break down our isolation and to widen our horizons towards the rest of Asia and the world.

If the SCM is to achieve its goals, we must have more qualified staff members from both India and abroad. At present we have two secretaries at the national headquarters and two travelling secretaries, a much smaller staff than in the past. In order to expand beyond our present membership and activities we need, at the minimum, one staff member for each of our twelve regions, some of which are larger than the homelands of the majority of the national Movements related to the WSCF! We request the prayers of our friends that we may find men in India and abroad to fill these posts.

INDONESIA

The *Gerakan Mahasiswa Kristen Indonesia* (Indonesian SCM) is entirely student directed at both local and national level: the national chairman and the two part-time secretaries are all graduate students. There are GMKI branches in 15 university centres, with a total membership of 4,500. The universities themselves range in size from several thousand to twenty to twenty-five thousand students.

There have been significant changes in the whole university system in Indonesia in recent years which have directly affected the work of the GMKI by reducing the amount of "free" time which students have. The shift from the liberal continental system of study to a "guided" study system aims to produce as many scholars as possible as quickly as possible. Although some

government scholarships are available, the majority of students have to work, some of them at full-time jobs. Recently the National Council of Churches in Indonesia, in co-operation with the SCM, established a scholarship committee to help students who have been or will be leaders of Christian organizations or institutions. A law requires all university graduates to work for the government for two years after their graduation.

The members of the GMKI believe it is their calling to be present in the life of the nation. Most of them belong to one of the secular student organizations. The GMKI makes its most effective contacts with other student groups, religious, political, and general, through membership in the PPMI, the Federation of Indonesian Student Organizations which has 24 member associations.

Membership in the WSCF gives the GMKI a sense of belonging to the world-wide Christian community, and helps us to overcome our anxiety as a minority Christian group in a non-Christian society, for we know that we are not alone in our struggle. The Life and Mission of the Church program has been of decisive importance for our life. It has helped us to see how the Christian community can play a responsible and relevant role in Indonesian society; it has helped us to be loyal to the Church, to face the failures of the churches, and to work steadfastly and patiently for their renewal and unity. In the last three years no important decision has been taken, no conference held, and no publication issued in which the thread of LMC has not been woven.

JAPAN

The SCM in Japan is constituted chiefly by the Student YM-YWCA, which is the member organization in Japan of the World Student Christian Federation. In addition, various churches maintain student centres or loosely organized student groups. The Student YMCA has approximately 130 groups on local college campuses with about 3,000 members.

These SCM groups carry out most of their life and mission within the universities and colleges of which they are part. Bible study is a regular part of their program. Great concern is expressed by Christian students for political problems, particularly international peace. There has been some criticism by students of their way of participating in the movement opposing the revision of the security treaty between the United States and Japan, yet all students strongly affirm their need to be concerned with, and involved

in, such political action. This past year the central concern of the SCM has been the witness of Christian students in the university. What is the meaning of being a student? What is the relationship of faith, knowledge, and understanding? These questions have been raised in a very searching manner by Christian students in universities throughout Japan, particularly as they prepared for their summer conferences.

The Life and Mission of the Church program continues to be carried out by a committee representing the Student YM-YWCA and the churches which are concerned with student work. This committee forms a basis for what may later become a united Christian student movement in Japan. Its activities include the publication of the quarterly, *Gakusei Kirisutosha* (Student Christian), the holding of an annual leaders' conference, and of a national Bible study seminar, in addition to local study groups. Of particular significance was the national Christian faculty conference held in August.

The SCM in Japan is most grateful for the theological and intellectual stimulation which it receives from the World Student Christian Federation. It is also grateful for the financial aid which comes through the Ecumenical Assistance Program, which has enabled it to secure the services of desperately needed staff members. We also covet the prayers of WSCF members for our Movement, as it seeks to deepen its spiritual life, to discover the meaning of real Bible study, of Christian unity, and of Christian witness in the university and in society.

KOREA

In the midst of revolution, the Korean SCM has sought to make a faithful witness in society and has made progress towards greater unity. In the first revolution, April 19, 1960, Christian students exercised much leadership in nation-wide demonstrations which led to the resignation of President Syngman Rhee and the establishment of the Second Republic. During the year that followed, campus Christian groups devoted considerable time and effort to political issues, working actively for the "New Life Movement", a general student campaign for austerity and rural enlightenment. After the military coup on May 16, 1961, campuses were quiet, meetings being held only with specific police permission. Christian students, none the less, continued to work and to pray for the nation, participating in rural service projects in hundreds of remote villages.

During the past year the Korean Student Christian Council has grown in usefulness as the agency of united effort by the Student YWCA, the Student

YMCA, and the KSCM. An historic national leadership conference was held at Inchon, March 24-28, 1961. Forty-one of the 67 colleges in the nation were represented among the 119 delegates from the three member organizations which together sponsored the conference. The first of a series of study booklets, a translation of *Church and Society* by the East Asia Christian Conference, served as the focal centre of study at the conference. For the first time Japanese students shared in a Christian student conference in Korea. Their presence was undoubtedly the highlight of an inspiring meeting. During the summer months a Korean delegation travelled to Japan to participate in the summer program of the Japanese SCM. A second study leaflet, a guide to Bible study, *Commitment, Discipline, and Service*, was released in the fall semester for use in summer conferences.

Pray that the doors so recently opened between Korea and Japan may remain open, allowing continued fellowship between Christian students and faculty members of the two nations.

Pray that the SCM in Korea may continue to grow in unity and in witness for Christ among the nation's 100,000 students, of whom 85 per cent have still not accepted his Lordship.

MALAYA

The SCM of Malaya is now going through an important period of its existence, for although the number of branches has been reduced to three active groups, in Singapore, Kuala Lumpur, and Penang, we have some very enthusiastic young people from whom we hope to develop the future leadership of our Movement. It is with a sense of deep gratitude to the donors to the WSCF Ecumenical Assistance Program that we look forward to appointing in the near future our first full-time General Secretary, David Sobrepeña of the Philippines. We hope that members of all Movements of the WSCF will pray for his work here in Malaya, that God will use him to attract others to their vocation in the SCM. We hope that by his appointment the SCM will be able to channel some of our local university graduates into the ordained ministry, for not since the beginning of higher education in our country has one of our graduates offered himself for full-time Christian service.

The SCM of Malaya is comparatively young in years and experience, and is placed in a multi-racial and multi-religious environment. It is still a very inward-looking Movement, seeking always to deepen its own spiritual life

by study groups and weekly meetings, and has not participated in the wider aspects of Christian service and commitment in the secular world. But we hope that, with the appointment of our General Secretary, we shall be able to make a significant contribution to the service of our country and our Lord, and participate more fully in the life of the WSCF.

PAKISTAN

One of the important aspects of the ministry of the Pakistan SCM to its 300 members is to help them gain confidence in themselves and to acquire a sense of purpose in life and the determination to succeed. It is a well-established fact that the Christian minority in Pakistan is less well-off than the average person and that the illiteracy rate is high. As a result it is difficult for Christian students to get a higher education, and those who depend on scholarships from Christian agencies sometimes develop feelings of dependence or resentment; also some Christian students feel inferior socially or in ability to other students, and as a result tend to isolate themselves from their fellows.

The SCM is now re-thinking its whole program of action, and one thing which is being considered is having the General Secretary live for a period of time in each of the 13 branches. This idea has resulted from the valuable impression made on the lives of our students by the recent visit made to the various colleges by Father Michael Fisher (see *Federation News*, July 1961).

The spiritual life of most of our students is very undeveloped. There are very few who read their Bible and say their prayers daily. As a result the life of our branches is shallow. The worship programs of some are better than others, depending on the keenness of the local staff. We have produced some Bible study outlines which have been used by most of the branches. Among these are: *God Chooses a Leader*, *Why the Trinity?*, *Understanding the Bible*, and *The Early Church*. Efforts have also been made to encourage the study of Islam, which is the dominant religion in our country, and the response of our members has been encouraging. We hope that the study of the Apostles' Creed at our annual camp in June has helped the students to a deeper understanding of our faith.

Some branches are quite active in the field of evangelism. One branch organized a team to go to Azad Kashmir. I do not know what impression they made on the people there, but one thing was very clear: the experience was of great value to the team members themselves.

The SCM in Pakistan, though working under many handicaps, believes that God is helping us in this important ministry. We know that he has never failed us, and we are working with him in the ministry of reconciliation.

PHILIPPINES

The Philippines SCM is the youngest Asian affiliate of the WSCF. But is the Philippines really Asian? In most parts of Asia, Christians are a tiny minority as compared with Hindus, Buddhists, or Muslims, whereas more than 95 per cent of our 27,000,000 people are Christians, 80 per cent being Roman Catholics. Most of our Asian friends are ardent nationalists and anti-colonialists, and cannot understand why Filipinos are not only pro-West, but also have the friendliest relations with the USA, their former ruler. The word "explosion" is the only one to describe the tremendous population increase with its resulting pressures in certain regions of Asia. While we have had a considerable increase, we are still very far from being over-populated: it is estimated that we could support an additional 50,000,000 people. Yet, is it not the fact that we are unique in Asia which precisely makes us truly Asian? For there is no single unified Asia. And our 7,126 islands are geographically situated in Asia.

This is a brief picture of the world into which the SCM of the Philippines was born on January 1, 1961. This was really the second SCM "birth". The YMCA was related to the WSCF as early as 1926, but withdrew in 1952 so as not to prejudice its Roman Catholic members. The Youth Department of the Philippine Federation of Christian Churches, made up only of evangelical churches, took over at that time. But a need was felt for a more ecumenical witness. So the beginning of this year saw the creation of an independent national SCM, with the official participation of the Philippine Episcopal Church and the unofficial co-operation of the Philippine Independent Church. As a further witness to ecumenical co-operation, our Executive Committee and National Assembly include representatives of the seven supporting churches — the first example of such an arrangement within the WSCF.

There is always the danger that our preoccupation with unity may distract us from our vocation as Christ's witnesses on the campus. So we wrestle with such issues as: What is God calling us to do through this unity, his gift to us? What is the relation between witness and unity, witness and service? Is there such a thing as a social witness? What is the difference between evangelism and proselytism, especially in relation to our Roman Catholic brethren? In December 1961, in relation to the WSCF Asian regional conference in Bangalore, India, we will have our first national study conference on "Our Calling to Service in the Philippines Today".

SCM and younger church leaders have asked for a re-examination of the whole missionary enterprise, with the related issue of finances, which is a ticklish problem, because most of our churches' administration is almost fully subsidized from abroad, and this is true also of interdenominational bodies, not excluding the SCM! We recognize the need for increasing self-support, and also for additional staff. We have only one full-time secretary, and need at least one more to be responsible for our study program.

Although there are about a score of universities and hundreds of colleges scattered over the islands, we have branches in only 35. There may be from 10 to 40 thousand students, with an SCM branch of only 20 or at most 50 members. How can such a tiny minority effectively serve and witness in the academic community? Humanly speaking, it is impossible. But we have seen something of the marvellous working of the Holy Spirit in our midst. We face the future with confidence, for our hope is not in ourselves, nor in any man, but in the Lord.

THAILAND

Prior to World War II and in the immediate post-war years, Christian secondary school students in Thailand participated in local youth groups in their respective churches or, in a few instances, formed student Christian groups within mission- or church-supported institutions. One of these groups, the "Friends of the Cross" at the Prince Royal's College in Chiangmai, decided to call a leadership training conference during the summer vacation in 1949 at Khun Tan, a mountain camp site in northern Thailand. To this conference Christian students in the upper classes of church-related schools in five northern provinces were invited.

At the ten-day conference, the students decided to form a loose federation of their respective groups, to be called the Joint Student Christian Movement of Northern Thailand (JSCM). During the regular school year a continuation committee, consisting of one member from each participating school group, carried on a minimum program of exchanging information and promoting correspondence between individual members.

Successive conferences, similar to the first one, were held in various provinces of northern Thailand. In 1950 it was decided to enlarge the scope of the Movement to include representatives from all parts of Thailand. The name of the organization then became the Joint Student Christian Movement of Thailand.

The objects of the JSCM are twofold and embrace those of the WSCF: the nurture of the Christian life of the individual student, and the encouragement of his evangelistic outreach into his non-Christian school environment. Both of these objects are of paramount concern to Thai Christian students who find themselves in schools with a maximum of 20 per cent Christian enrolment.

In recent years the JSCM has been able to reach Christian students in government schools and some private schools not related to the Church of Christ in Thailand. In coming years an ever-increasing number of Christian students will be attending such schools, and the JSCM will be called to make an increased effort to keep them in active touch with like-minded students throughout the country.



Australian and Asian students lunch on the lawn outside Winthrop Hall, University of Western Australia, Perth. Courtesy Australian News and Information Bureau

AUSTRALASIA

AUSTRALIA

At both senior and student levels the Australian SCM is growing, and necessarily, in a country where student numbers alone have quadrupled in the last 15 years.

New SCMs are being formed quickly, as new universities are set up, although in the established universities SCM membership has not entirely kept pace with higher enrolments. Two recent developments have been outreach into the ever-multiplying technical faculties, and the sponsoring of lay institutes of theology — top-level lectures within the university.

Individual members are fairly involved with the student community — students' representative councils, World University Service, Aboriginal Scholarships Committees, clubs and societies. Indonesia, Africa, New Guinea, and Immigration Reform are among issues for study.

Teachers' colleges, with their short-lived and shifting population, are at present only on our perimeter. These institutions are multiplying astonishingly, and here we need to seek new openings and new techniques.

Schools work, for the last 30 years largely a matter for state committees, has new impetus with the setting up of a separately constituted ASCM in Schools and the appointment in 1961 of a full-time schools secretary.

With all this vigour and growth has come also a revival of senior interest. (The staff pattern is veering towards senior resident secretaries in the big centres.) Seniors have always been available as supporters, advisers, and leaders; now a "Friends of the ASCM" scheme is creating wider interest than the Senior Branch, and in some places small groups are meeting for study and discussion, while larger, very interested groups attend occasional addresses.

Still experimental, but dynamic in its growth, is the new SCM Book-room, managed by a former field secretary with theological training, and guided by a committee of businessmen. Here senior members, as well as expecting some profit for Movement funds, are paying serious attention to the establishment of an informed centre of ecumenical literature. The Book-room Manager, Allan Watson, also edits the journal of ASCM, *Crux*, which has replaced the *Intercollegian*, and speaks in a contemporary idiom, raising and debating lively issues.

FIJI

The following is extracted from a report in The Newsletter of the Dominion Schools Committee of the New Zealand SCM.

The first ever SCM conference in Fiji was held in Suva this year. The Fiji SCM was only six months old officially. But, although so young, it has been able to benefit by the traditions of the WSCF stretching back over

more than sixty years. So, this first conference in Fiji had many of the features familiar to members of the SCM throughout the world. We studied the Bible together, we discussed frankly a wide variety of problems, we ate, played, and perhaps most important, we worshipped together.

The conference was held during the school holidays in a boarding school and was attended by over 100 students from seven secondary schools, as well as by students from the Central Medical School and the Teachers' Training College. A number of young teachers also shared in the conference, which was representative of the main racial groups in Fiji—Fijian, Indian, and European. This was an important feature because unfortunately, in the Church in Fiji at the moment, there is really no more apparent unity than in the community at large. We *are* one in Christ but we don't act as if we are! This is true of Fiji as much as any other part of the world. So for the first time in Fiji, there was a student conference which brought together boys and girls from some of the major secondary schools and colleges. We certainly had a lot to learn from one another.

Most of the members of the conference were Methodists, as this is the largest denomination in Fiji, so it was an illuminating experience to be led by Rev. Ban It Chui, an Anglican minister from Malaya, in morning prayer according to the Book of Common Prayer, out under the palm trees on Sunday morning. Through such experiences we learned together more about prayer. One young Fijian teacher said after the conference, "I learned to pray again", and since then some students have asked for a School of Prayer. We seem to share the need to learn how to pray wherever we are.

More than one student said to me that the best part of the conference was meeting new people and becoming friends. In the past, the racial groups in Fiji have been almost entirely separate and self-sufficient communities. This situation will have to change in the future. The SCM can be a place where the barriers are broken down and bridges built, if the SCM is true to its motto, "That all may be one".

NEW ZEALAND

Greetings from New Zealand to all our fellow students in the Federation. Geographically isolated though we are in a far corner of the Pacific, our sense of belonging within the WSCF has always been a source of strength to our Movement. As a nation we are slowly realizing that, although we have a European heritage, our destiny is inextricably linked with our neighbours in the near north, in south-east Asia. Trade missions from nations to the north, military agreements with south-east Asian countries, our participation in the East Asia Christian Conference, and the presence in our universities of students from Asian countries, all combine to make us realize that we belong to the Asian sector.

Our SCM activities follow the familiar pattern of study, fellowship, worship, and service. A good deal of attention has recently been given in study programs to four important topics: the Christian in the university, the laity,

eschatology, and biblical criticism, with special reference to the work of the Bultmann school. The fellowship within the Movement is built up at camps, three or four of which, including a work camp, are held each year in the university branches. One or two branches have arranged camps with agnostic groups, the effect of which has been to clear away some misconceptions concerning Christian belief. A combined camp with teachers' college members is usually arranged once a year. Experiments in social service have been made, either as a body through denominational social service organizations, or by individual SCM members initiating or supporting projects within their particular denominations.

Within recent years the university population has increased rapidly, so that there are now over 14,000 students in our universities and colleges. Of that number, only about 10 per cent are linked with any of the religious societies. Because of this situation, and the development of a denominational society, the SCM convened, in 1960, a meeting with church leaders for the purpose of discussing the whole field of Christian work and witness in and to the university. Arising from a recommendation of this consultation, a conference was convened by the National Council of Churches. The resolutions of this conference reveal an encouraging awareness, at least among church leaders, not only of the religious societies, but also of the fact that Christian students, working on one of the most significant frontiers of the Church in the world, need full sympathetic support and assistance from the Church as a whole. We are gratified that 20 years after the first SCM chaplain was appointed, ecumenical chaplaincies sponsored by local branches of the National Council of Churches are at last a reality.

Stimulated by the LMC project of the WSCF, we have been giving a good deal of thought to the ministry of the laity and to the effectiveness of traditional ecclesiastical structures and procedures. We have an uneasy sense of frustration, but it has not yet been clearly revealed to us what the words "the Church is *in* the world *for* the world" involve by way of radical change. Perhaps this is because of our European heritage and the pleasant security of the Church in our country. An interesting and gratifying development has been the formation of senior groups which meet from time to time to continue the ecumenical fellowship of the SCM. It was noticeable that congregations led by ministers and clergy with an SCM background were able to combine most effectively for the study of the WCC New Delhi Assembly booklet. Within the Movement the ecumenical encounter produces a tension which we pray will be creative in the matter of intercommunion. The present situation is unsatisfactory from all points of view.

Our Movement has begun to foster among members a concern for the missionary task of the Church, as that is understood in this day. A group within the Movement is responsible for distributing information about the opportunities for service overseas, either through church mission boards or through government or international agencies.

One of the most encouraging features of the life of the Movement is the extension of schools work. Whereas only a few years ago there were fewer than 30 schools branches, there are now almost 50. It is being recognized that the SCM has a contribution to make, not only to the academic pupils, but also to those who will not be receiving higher education.



Magdalen Bridge and College, Oxford

*French student of art decorating a mask.
Courtesy Institut Pédagogique National.*





Students celebrating the advent of spring in Uppsala, Sweden

*enes from summer camps
the Dutch SCM*

EUROPE

*An exhibition on social and
political problems at the Students' Church Rally organized by the Finnish SCM*



AUSTRIA

There is a branch of the Austrian SCM, organized as a *Studentengemeinde* with a student pastor, in each of the four university cities of the country: Vienna, Graz, Innsbruck, and Leoben. This is a relatively small Protestant Movement in a largely Roman Catholic environment (about 10 per cent of the students are Protestant), and generally speaking there is a mutual desire to overcome the traditional strict barriers and to deal with one another in a free and friendly way. This has resulted in co-operation in relief work, social welfare projects, and in activities among foreign students of non-Christian background, especially Muslims. At the present time there are about 11,500 foreign students in Austria, of whom 3,400 are from Germany and Switzerland, 4,000 from other European countries, and 4,000 from Africa, Asia and Latin America.¹ In some places the proportion of foreign students is as high as 45 per cent. The lack of adequate organized concern for them has created tensions which have been intensified by strong national organizations (we have had anti-British propaganda by the Greeks over Cyprus, anti-Israeli demonstrations by Arabs, etc.).

The proportion of students who matriculate and who go on to higher education has increased fantastically in the last four years, and has now reached about 80 per cent, and the resulting overcrowding of facilities — up to 300 per cent of capacity — is catastrophic. The low government grant for higher education is the result of a political arrangement between the two large coalition parties, and has resulted in a strong aversion to everything political among many students and teachers. This was forcibly expressed in the recent student demonstrations against proposed reduction in expenditures on education.

The congregational structure of the Austrian SCM results in a two-way relationship between student pastor and student congregation, and between the latter and the national church. Within the church, student work presents a concrete call to mission which can contribute both to the education of the local congregations and to a greater ecumenical openness.

¹ See article in *Federation News* July 1961, "Strangers and Foreigners, or Fellow Citizens?" for account of efforts of Austrian SCM to help foreign students.

BELGIUM

The Belgian SCM is a small Movement of about 60 members, out of a total of about 29,000 students, divided into groups in Brussels, Gand, and Liège. The programs vary from group to group according to the local situation. In Brussels it is forbidden to organize meetings in the university, whose militant agnosticism has not decreased. In contrast, at Gand and Liège, there is complete freedom and increasing possibilities for public meetings.

On the occasion of our 25th anniversary in 1962, we are going to try to penetrate the bastions of the Free University of Brussels and hope that some well-known Protestant personality acquainted with the SCM may be permitted to address one or another of the academic groups. The Gand SCM in particular exercises an influence in the university far out of proportion to its size. It edits a publication and organizes meetings with Catholic and socialist students, among others. The programs of all the groups are extremely eclectic and reflect the desire of their members not to restrict their interests. Among the subjects studied are: freedom of inquiry in Protestantism, European problems as seen by a labour union member, the Moravians, birth control, Kierkegaard Christology, and the Bible and science. A meeting was held in Brussels with Congolese who are at present in Belgium with an address and discussion on the situation in the former Belgian colony after eight months of independence. It is obvious that there is a little of everything in the program — except Bible study. However, in Brussels at least, we expect to fill this gap, and are planning for two Bible studies each month during the coming academic year.

Our greatest need is for leadership to rebuild the SCM in high schools. It is more than ten years since such work died out in Belgium for lack of leadership. This is a very serious question, not only from the point of view of recruitment for the university SCM, but also because such a Movement has a value of its own. We also need very much a student pastor. Since 1948 the General Secretary has been a layman, and while this has its good points, and was suitable for the Belgian situation at a certain period, the disadvantages — the need to call on various ministers for theological and spiritual guidance, the lack of spiritual orientation — are obvious.

CZECHOSLOVAKIA

The educational situation in Czechoslovakia cannot be compared with that of five or ten years ago. The number of faculties and students has increased enormously: out of every 100,000 people 535 are studying, the majority of them with scholarships. There are foreign students from all over the world, particularly from the other socialist countries and Asia and Africa. Many older people study through correspondence courses. The problem is to maintain the high standard of education with such a large number of students.

The Christian students are not in any organized group, but work through personal invitations to student services, Bible study, and lectures. They know each other and witness among their fellows through their lives. The work in Prague is carried out in conjunction with the Comenius Theological Faculty, with about 200 attending the student services, and 50 to 100 young people coming to the Thursday lectures. Students also meet within the framework of the local congregations at Brunn, Ostrau, Pilsen, and Bratislava. They discuss such varied subjects as theological and ecclesiastical questions, the world's cultural heritage (St. Augustine, Dante, Pascal, Dostoyevski, Lincoln),

technology, human relations in socialist literature, new films, etc. In the summer the students take part in courses in Blazkov near Brunn and in voluntary harvesting and forestry brigades.

We are tempted by intellectualism. We long for good sermons, witty discussions, beautiful music and books, but we are blind to need and suffering, to the life of the man-in-the-street. Protestantism is very close to the bourgeois way of life, and this certainly determines our way of thinking. The congregation must be the place where students feel at home with ordinary people, and we must lead them to this.

For years we have been trying to show our students that today's Christian must be well educated politically, that he must care about what is happening in the world, and be concerned not only about his own and other people's welfare but about the task of the Church in this world. Because of this we instituted in 1956 a lecture series on "The ideological problem of today". We are seriously concerned with Marxist economics, philosophy, and atheism. Basically we support the socialist policy of our country, perhaps more earnestly and profoundly than many others. We deny that atheism is an essential part of this trend, but on the whole we understand the basis of the communist attitude towards the Church and religion. We want to start afresh and struggle for a new feeling of confidence, desiring in all penitence and love to co-operate by giving help and constructive criticism.

Through our contacts with Christian students around the world in the WSCF we want to learn from others and to pass on our own experiences and discoveries. The WSCF is a gift of God and can do much for the salvation of the Church in the world.

DENMARK

The number of students in Denmark has increased greatly in recent years and a number of new modern colleges have been or soon will be built in Copenhagen. More and larger scholarships are available, and there are more opportunities for part-time work. There are two SCMs in Denmark, Lutheran and Baptist, and also a Lutheran high school Movement, all related to the WSCF through a National Council.

The Lutheran SCM writes: We want to preach the gospel to students, so we must know and understand their problems. Hence we have discussions on all kinds of subjects and invite all students to participate in our activities. We are still working on the WSCF Life and Mission of the Church program in our student groups and at our annual winter conference. In the future we hope to establish a chapel at every new college in Copenhagen. We also take seriously our responsibility towards the developing countries and their young churches. We recently began work among students from these countries now in Denmark, and a former missionary in India has promised to help us with this. We hope you will let us know about any African or Asian students coming to Denmark.

And from Eleuteros, the Baptist SCM: Our witness in the university is mainly, and often only, through announcements of our meetings. We have regular contact with the Lutheran SCM, but apart from this, *as a Movement*, we have no contact with other groups, and are rather isolated. We have study groups aimed at deepening the spiritual life of our members and find study material like WASP very useful, but do no Bible study, as most of our members are active in their local churches. We have had several discussions on social and political problems, and a group of our members contributes to a special project to enable a young Indian to study theology in his own country.

FINLAND

There are two Student Christian Movements in Finland which are related to the Federation through a Joint Committee.

STUDENT CHRISTIAN FEDERATION OF FINLAND

The tremendous expansion of both high school and university education in Finland poses a serious challenge to the SCM. At present there are about 25,000 students in universities and comparable institutions, and large numbers in technical, commercial, and professional schools. The old universities and colleges have grown rapidly and new ones have been established, among them the most northern university in the world, at Oulu. In a situation where the whole of student life is disintegrating due to specialization and geographic dispersion, how is the SCM to remain open in order to evangelize, and yet maintain some sense of community? There is a danger that we orientate our work according to the patterns of an academic world which no longer exists. To be a student no longer means belonging to a glorious *élite* as it did in the old days: the vast majority of today's students have no personal knowledge of modern political or cultural trends and are unable to accept any responsibility outside their own limited field of experience. The SCM is asking whether it should share in the efforts of the rather small group of student leaders, running the risk of alienating itself from the majority, or should maintain as a priority its witness to the masses of students. These problems must be seen against the background of a society which is rapidly changing from agriculture to industry, and of the peculiar position of the country between East and West.

The Life and Mission of the Church program has made the SCM more aware of itself as an instrument in the evangelistic task of the Church. The SCM must go to the students where they are, but this is impossible without a genuine Christian fellowship of prayer and Bible study. Our greatest need is to strengthen this community of faith among students, that they may be able to carry out the evangelistic task among their fellows.

Our Bible study is still at a low ebb. There is a burning need to discover how to present the Bible to today's student generation as something which gives direction in solving its problems and strength for obedience.

In recent years the links between the SCM and secular student organizations have become closer. The SCM has sponsored many initiatives, both as an organization and through individual members, in the fields of leadership training, responsibility towards the developing countries of Africa, and our role between East and West. The students are slowly becoming aware of the challenge of communism (about one-tenth of the members of parliament are communists), and are looking for a realistic response to it on the basis of the missionary nature of the Church. In this task the SCM runs the risk of becoming unpopular in conservative church circles and also the danger of being misunderstood in political student organizations.

New forms of missionary obedience outside our country are arousing interest. The new fund to meet strategic needs of the Church through the WSCF Ecumenical Assistance Program and other channels has had an encouraging response. Student giving has grown considerably, and the interest among students in possibilities of service outside our own country is increasing.

ORTHODOX STUDENT ASSOCIATION IN FINLAND

The most regular activity of our Orthodox Association is the early liturgies which are held every Wednesday morning during the term in the Church of the Holy Trinity in Helsinki. We also organize lectures on various subjects: the general themes for the last three terms have been "The Church and Scientific Research", "The Church and the Great Ideas of Our Time", and "Christianity in Practice". Eight times a year we publish our magazine, *Logos*.

Once a term we have a visit to some institution such as a prison or a home for the aged, and our Association helps to support a family in need of assistance.

Up until last spring the activities of our Association were concentrated in Helsinki, where about 100 of our 250 members live or study. However an Orthodox student circle has recently been founded in Jyvaskyla in central Finland, and we have also begun work among the approximately 80 Orthodox secondary school students in Helsinki.

We badly need a permanent salaried General Secretary and a meeting place of our own.

FRANCE

French Protestantism is a minority movement and the French SCM is therefore still relatively small in numbers. There are probably no more than a thousand regular student members, with about the same number from secondary schools and training colleges. Nevertheless it continues to play a much more important part in the French Church than might be expected from the size of its membership. This is undoubtedly due to the fact that numbers of students who pass through its ranks go on to become active leaders in the Church either as pastors or as laymen. But the status of the student

body in the country as a whole is also a factor. In recent years students have not only increased in numbers, but have become an ever more conscious and responsible force in France, especially through their national organization, the National Union of French Students (UNEF). In particular, the pursuance of the Algerian war, which of course specially concerns students because their studies may be interrupted for military service, and also because the direction and methods of this war present ever sharper questions of conscience, has led the UNEF to take very definite positions in this debate. Naturally this has had repercussions in the life of the SCM which has several times been led to express the anxiety and concern of Christians that this situation should still continue. It is even true that in a sense the Algerian war has produced a new awareness of the importance of political commitment in the framework of our Movement. Thus our problem is often to know how far political stands by the SCM as such can be allowed to endanger its unity, and at what point this unity ceases to matter.

Perhaps it is also this new alertness in the student world which leads the members of the SCM to ask students to be more actively responsible for the leadership of the Movement. Constitutional changes have been made to this end, and there is now an executive of only three seniors and ten students, all having their special responsibilities and really sharing in the direction of the Movement with the professional staff.

We have hopes that one of the results of this reform will be the multiplication of living relationships not only with the WSCF, with which the French SCM has always been closely related from the beginning, but also with a greater number of fraternal Movements throughout the world. The fact that the Strasbourg conference was held in France helped French members to see the riches of the Christian community of the Universal Church more clearly than before.

Finally, we should observe that the French SCM has a special concern for the development of the Malagasy and the African Student Movements in France which came into existence two years ago, and with which it has regular and very friendly collaboration.

PROTESTANT MALAGASY CHURCH IN FRANCE

Protestants who come from Madagascar to France are accustomed to meet together for prayer, and when there are enough of them, they form a small community. These little communities, scattered throughout France in the university cities of Paris, Toulouse, Montpellier, Marseilles, Aix-en-Provence, Lyon, Strasbourg, etc., form what is known as the *Fiangonana Protestanta Malagasy aty an-dafy*. Of the 1,500 members of this church, two-thirds are students.

The task of the Church is to witness to students that Jesus is alive, that he is Lord, and the Saviour of the world, and to strengthen them so they may testify to their faith. To carry out this task, our church organizes, in each university centre, services in the Malagasy tongue, Bible studies, social service teams, and choral groups which take part in the services and make tours of the churches in France and abroad.

Each year the church organizes a two-week Bible camp, and the leaders of all the centres come together twice a year. The theme of this year's camp,

with its 47 participants, was "The Christian in Society", and we studied particularly the problem of marriage.

We publish a trimestrial review and a monthly bulletin in Malagasy. We have close relations with the French SCM: common services, meetings, study groups, and a hospitality team in Paris.

Our great need at present is for good leaders, which is why we have a leadership training session once a year. We realize that the task of the Church among students is heavy, but we are also sure that Jesus Christ is with us. Let us go ahead together, since we are more than conquerors through him who loves us.

CHRISTIAN ASSOCIATION OF AFRICAN PROTESTANT STUDENTS

To help newly arrived African students in France to maintain their sincere faith in God in the midst of the bewildering European world, and to open their eyes to the future of the African churches — these are the principal duties of each member of the ACEAP. Our Association was created at Easter 1959 by a group of students who came together from the great university centres of France, and each year since has held a general assembly to review its situation and the study program of the previous year and to plan for the future. The last such meeting had as its themes "Witness according to St. John" and "African Culture". Every year the groups follow the same plan of Bible study based on a book from the Old or New Testament.

The political situation in Africa affects more or less directly the life of our members, but the ACEAP itself has always affirmed its a-political character. To the best of its ability it has always tried to come to the help of needy students.

The ACEAP recognizes its responsibility toward the African churches, and aims to bring together as often as possible those students who hope to be the future lay leaders of these churches. It also wants to assist Christian youth movements in Africa in their work, and in this is counting on the support of organizations with more experience in this field.

GERMANY

Every student in Germany, of whatever nationality, who is a Protestant (which in our country means non-Roman Catholic) is a potential member of the *Evangelische Studentengemeinde in Deutschland*. The ESGiD is an ecumenical community. Moreover, all those who do not belong to any church, or who are adherents of another religion, are welcome. The ESGiD is *one*, in East and West. An analysis of our name, word by word, reveals the four major issues which face us at the present time.

By calling ourselves *Evangelisch* we acknowledge our origin in the good news of Jesus of Nazareth. This forces us to ask what is the good news for us and for those around us, and to hold to this — no more and certainly no less than we ourselves have understood. In practice this means to read the Bible in a way which will be meaningful for young people who are growing

up, who are accustomed to work with their brains, and who are not willing to leave their reason at the door when they enter the church. Here is a task for trained theologians: to help others with what we have learned. The whole ESGiD is engaged in this "theological education project", each branch in its own way, and a great discussion is going on among student pastors about theological systems or trends and about methods.

By *Studenten* we mean those beyond high school age who are studying in universities, technical universities, teacher training colleges, and for the last three years, technical colleges. With the addition of the last, the number of local branches and the number and size of national conferences have increased, with resulting difficulties. The larger a conference, the more involved it becomes; each time there are new people at the student pastors' conference without the experience of full-time workers from large universities; people from widely different backgrounds, with varying ideas and interests now meet in the ESGiD. Can they realize a kind of interdependence or do they speak different "languages"?

The *Gemeinde* in our name indicates that we are a congregation of Protestant students, that we do not have "members" as do societies and clubs. There is much discussion in the local branches about the special "signs" or "marks" of a Christian student congregation. "Word and Sacrament" must have their due place, but how do these become real and concrete? One definition says: "A congregation is a collection of those who are willing to be sent out." Just as Christ lived and died for the world, his followers are to live for the world: a Christian congregation of students should live for the whole student community. This can be done in different ways. Some of our students in the West live with and help foreign students (who make up 10 per cent of the students of West Germany) who are having difficulties with their studies; others help refugees from the DDR to become integrated into West German life by living and working with them; some local branches organize small groups to help their fellows learn how to study and to help those who have trouble making friends to *live* as students in today's mass universities. Some students participate in university self-government; others, who feel a responsibility for the whole world, study how the mission of European Protestants to the world can be carried out; students from the same faculty meet to ask what is the Christian aspect of their future job. In all these ways we try to do what is needed for the individual and the community, and to help students to be "good" students, i.e. to be Christian students.

We are the ESG in *Deutschland*, in one country divided into two states. Our oneness is in Christ, derives from our common history, and is lived in reality through common tasks. The oneness is a fact although its realization through meetings and visits is restricted. We take this oneness in a divided country at the juncture of East and West as an opportunity that God has given to us for the world. We see it as a responsibility we have for the world, and as the ESGiD especially for the WSCF. It cannot be indifferent to how we are one though we live in East and West, how we learn from one another, and discover how to live for and with one another. We are at a place where a true discussion and perhaps even a spiritual mastery of the divided world may be more possible than in an entirely "eastern" or "western" part of the world. We have no "ready answers", but we are searching for solutions.

We have also received the following note on the ESG in the German Democratic Republic :

The new situation, characterized by the measures taken on August 13, should be a fresh inducement to Christian students in particular to realize their own responsibility for the socialist society, instead of giving way to resignation, hate, and fear. There are differences of opinion about whether this responsibility can be taken up while Christians also obey the call to military service, and whether participation in military service is in any case compatible with Christian witness.

The *Studentengemeinde* in the DDR is hoping for increased ecumenical contacts with the churches in the socialist states and for the continuation of its contacts with the sister *Studentengemeinde* in the German Federal Republic and with SCMs of other countries.

GREAT BRITAIN and IRELAND

The SCM of Great Britain and Ireland at the present time is trying to work out in concrete terms the implications of the statement issued by its General Council in September 1960, entitled *The Christian Mission in College and University*.¹ In Britain we have been challenged by the Federation's Life and Mission of the Church program to put mission in the forefront of our own thinking, and to examine afresh what are the missionary tasks and opportunities in our colleges and universities, and the responsibilities of students in the world mission of the Church. Our greatest need is to be educated into a truly ecumenical vision of Christ's Church and its mission, and we ask the help of all our friends in the Federation in this task.

Among new projects established nationally to encourage widening perspectives are three study commissions which will begin work this year. They are concerned with the basis for political action by Christians, the encounter with Muslim students, and the British student's choice of his work and where he should do it. Related to the last piece of study is our encouragement of "Vocation Weeks" in colleges and universities, when students can be faced existentially with these choices.

Because of our concern with mission, the British SCM is still very much involved in the question of the form ecumenical community should take in colleges and universities, and how it should be established. Is it possible to get beyond co-operation, of which there is a good deal, to community, of which there is little?

The British SCM continues to hold two conferences each summer, a study conference and a less arduous general conference. The subjects last summer

¹ See *The Student World* III 1961.

were "The Christian Faith and the Secular" and "The Renewal of the Church". We are very pleased to welcome members of other SCMs at our conferences. We plan for January 1963 in Bristol a Student Christian Congress for some 2,000 members on the theme "Jesus, the Servant". This will be the British climax of the Life and Mission program. We hope to have many Federation friends with us.

GREECE

The two member Movements of the WSCF in Greece, the Student Christian Union and the Student Christian Association, are related to it through a Co-ordinating Committee. The following report is from the SCU.

The Student Christian Union is the largest student organization in Greece, with members in the universities of Athens and Salonica and all the other institutions of higher education, which have a total enrolment of about 20,000. In some, the membership is more than 50 per cent of the student body. According to its statutes, the aims of the SCU are : 1) to teach its members what every Christian should know in order to work in society ; 2) to cultivate among students the principles of a Christian civilization ; 3) to enlarge the spirit of brotherhood and solidarity among students. In order to carry out these aims, the Union works through sections, each of which is responsible for one aspect of the work : for the activities of the Union within the institutions and for its own inner life ; for charitable work in society, such as visiting hospitals and prisons, with the intention of making students aware of the suffering and social injustice in the world today ; for contacts with Union members who are in the army or abroad, through correspondence, sending newspapers, etc., and for the publications of the Union.

The SCU is a member of Syndesmos, the organization of Orthodox Youth, which unites young Orthodox around the world in order to propagate the spirit of Orthodoxy and work for the union of the Christian churches. We are therefore ready for contact and co-operation in all possible areas with all Christian organizations throughout the world, to the end that we may succeed in achieving our aims and they theirs, for we believe that each movement has something essential to contribute to the others.

The SCU has a long history of work in society, in the practice of love and solidarity. We cite just one example. In recent years members of the Union have spent three weeks each summer in work camps in the villages on the Greek frontier which, more than any others, suffered materially and morally during the war. The aim of this undertaking was to strengthen the national and religious feeling of the inhabitants of these villages and to assure them that the students were ready to help them in reconstruction. Thus, without having any political aim, the Union endeavours to help in times of national need. Let us recall also its participation in the recent struggle for

the liberty of Cyprus. Its members helped to raise funds, and to clarify the issues, took part in demonstrations, and donated blood and material goods.

Through all these undertakings the Union is trying to cultivate in the new generation a sense of moral values which will enable it to contribute to the progress of Greece.

ITALY

There are very few Protestant students in Italy, which makes the work of the *Movimento Cristiano Studenti* very precarious. But the very fact of its minority position makes all the more urgent the tasks of the MCS: the task of training Protestant students and the task of maintaining contacts with the surrounding milieu, especially with the Roman Catholics and the Marxists.

It is primarily through the camp of the MCS, which takes place every year at Agape, that we are able to accomplish this work. The 1960 camp had for its theme, "The significance of a confession of Christian faith in the present day". It was a "theological" camp, although several non-Christians took part in it. The 1961 camp had a sociological theme: we worked on the problem of "alienation" in the economic system which is at present dominant in the West. A profound analysis of the situation of workers in today's great industries was made, thanks to the collaboration of a group of socialist students from Turin, some of them members of the MCS, who worked in co-operation with the labour unions. Some Catholic students also participated in this camp. The MCS group in Rome is also confronted with the problem of contacts with overseas students (especially from Asia and Africa) whose number is constantly increasing.

The help of the Federation through its Ecumenical Assistance Program has greatly facilitated the work of the camps and has enabled us to publish the study material which resulted from them. We are very grateful for this expression of vital solidarity.

NETHERLANDS

The Dutch SCM has two branches, the NCSV and VCSB, which co-operate in a Joint Committee for Affiliation to the WSCF.

NCSV or "Dutch SCM" has a most varied program in its eight university branches. This includes:

— *study*. The influence of the Life and Mission of the Church emphasis has been great. This year we have had about 60 study groups in the branches.

Students are not much interested in Bible study unless it is closely related to their own lives. That is why the main topic for 1961 has been "The Gospel and the Meaning of the Secular".

— *political involvement*. Until recently the students felt that the political situation had little effect upon their life, but an extraordinary change is now taking place. They are interested in the problem of communism and of the underdeveloped countries. Two study weeks on communism are held each year, and the NCSV delegates have been instrumental in bringing about a new orientation in this direction in the Netherlands Student Council. The Utrecht branch has organized a special study circle on national politics for students who will reach voting age next year.

— *industrial camps*, in which students live together, work in industry during the day, and have common study and worship during their free time.

— *ecumenical action*. The students are very ecumenical in their attitude, and their experience together in the NCSV will help them to co-operate later. As an outcome of the study booklet, *Student House Church*, a group of students in Utrecht has organized a new lay movement. They have started ecumenical services led by the students themselves.

— *a new interest in the problems arising from the development of modern society and industry*. A secretary has been appointed to specialize in this work among older students, scientific assistants, and professors. This is to be financed by a special appeal to former members, the churches, which up to now have done little but support student pastors, and to industry. Our aim is to make Woudschoten (the conference centre of the NCSV) a university educational centre.

— *camps* for 1,100 school boys and 950 girls each summer. About 700 students, most of them members of the NCSV, are involved in the leadership of these camps. Ski camps are organized in the winter. All participants in the camps receive a daily Bible reading guide to help them in preparation.

— *participation in the Dutch Foreign Student Service*. In the series, "Meet the Netherlands", the NCSV each year organizes a conference at Woudschoten. Local branches also provide activities for foreign students. There are two NCSV conferences each year for the 400 Surinam students studying in Holland.

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VCSB, or "Liberal Christian Student Association": About 50 per cent of our members do not belong to any church. Our first aim, therefore, is not evangelism among non-Christian students outside, but dialogue and confrontation with the gospel in a liberal attitude within the Movement. This means an openness to the ways in which God reveals his Spirit to each individual. Our new aims, drafted in 1961, after much study and discussion, say: "The Liberal Christian Student Association takes this name because it wants to be directed by faith in God, as he reveals himself in the gospel of Jesus Christ, and because it emphasizes personal faith and the way to find it, in openness to religious education and critical research. As a student association it holds itself responsible for the thinking and action of the university and for its task in society. In this way it seeks to make faith a power in the life of its members and through them in the student world and beyond."

Our Strasbourg delegation had a hard job communicating its enthusiasm to other members of our Movement. It is mainly a question of translating the "ecumenical glossary" into common language. However, in our beautiful conference centre at Barchem we are having, in co-operation with NCSV, a conference on the LMC project, especially related to the European regional LMC conference to be held in Graz in 1962.

NORWAY

The SCM of Norway sees as one of its main tasks the transplanting of the ecumenical discussion to Norwegian soil. Because of our peculiar church situation, however, we have never really succeeded in our efforts, and have always been in danger of making ecumenical matters an international hobby. The fact that several of our students have become familiar with the ecumenical discussion abroad has been of tremendous importance, but they never quite see what to do with their experience when they come home. We hope, in the coming period, to bring to reality some of the thinking about the meaning of the Church which has been going on in the SCM but which has never materialized in life and practice, and to create a third position in the old, and now quite artificial, schism in theology and church life between the pietistic-lay-conservative line and the more liberal line, and to stimulate a real debate in the country about spiritual matters and such important questions as anthropology, psychology, state and Church, and European co-operation.

We are also aware of our great responsibility towards the 3,000 Norwegian students who are now studying abroad because of lack of available places in our own universities and colleges. Too little has been done to maintain contact with them in their often difficult situations.

We are grateful to God for the strengthening of our work through the appointment of three new secretaries, which has been made possible financially largely through the opening in our building in Oslo of a grill and soft-ice bar. We now must pray and work that this improved situation may not be taken as a "resting point" but as a "starting point" in the fulfilment of our vocation: the evangelization of the growing student population in this country.

PORTUGAL

There are three universities in Portugal: in Lisbon (the largest), Coimbra (the oldest and best known), and in Porto. As these are state universities, the Catholic influence predominates, and the majority of faculty and students are Catholics. The student association, known as Catholic University Youth, is large and exerts a powerful influence, due to the complete liberty which it enjoys. It carries on a varied program of a religious, social, and cultural character.

The Christian Academic Movement was established barely two years ago when Mauricio López, the WSCF Secretary for Latin America, passed through Lisbon. Since we have not yet been officially recognized by the university, we cannot go ahead with a complete program of publicity. This is very inconvenient, but we are working to obtain the necessary authorization. However, since we are such a small number of Evangelical students, we are not in a position, nor will we be in the near future, to organize a full program. There are faculties where we have only one member, and others where there are none. Nevertheless, we have done some work individually, and many students, even Catholics, have attended our meetings on the invitation of our members. We also have a group in Porto, but in Coimbra we cannot accomplish much because there are only four Evangelical students there, as there is no Evangelical church in the town. Our total membership is 75, most of them in Lisbon.

There are also a good number of Protestant students from Angola, Mozambique, and Cape Verde in Lisbon, and they have given valuable assistance to our Movement. We give special attention to these students so they may feel as little as possible that they are far away from home.

We have not made any official contacts with other student groups, but on the individual we have a few examples of good relations with Roman Catholics. Until now no denominational problems have troubled us.

The help of the WSCF has been of great value to us. At Easter it organized a leadership training course at Carcavelos where for the first time we learned something about the working methods of the SCM. I think that all who attended will, in the future, have a very important role in the Movement. We intend soon to apply for membership in the Federation so we can reinforce the ties which unite us. We are sure we have much to learn from other SCMs, and we desire to express our Christian love for all students around the world. We are glad to have a place in the WSCF, and we will do our best to make a valid contribution to its work.

RUSSIAN SCM OUTSIDE RUSSIA

This Movement, which was officially recognized by the WSCF in 1932, is particularly strong in France, from which the following contribution has come, and also has branches in Germany and in the United States.

The activity of the various circles of the RSCM is determined by the fact that a spiritual, contemplative type of Christianity, an academic study of the riches of Christian culture, have little appeal for the youth of today. They are seeking for an opportunity, not to observe passively the unfolding of the history of the Church, but actively to shape its life. That is why our most successful projects are those which provide an outlet for the creative powers of our students. Some of them act as leaders in our vacation camps which last two months, others teach in our "Thursday schools" (there is no regular school in France on Thursday), or on Sunday. Their participation in drama or choral groups is also related to their desire to realize their latent abilities.

It has been our joy this year to have many Catholics sharing in our ecumenical meetings. These are no longer private gatherings of a small group of specialists, but see mass participation by the faithful. All the meetings of the Week of Prayer for Christian Unity were characterized by a new spiritual intensity. Thanks to frequent and spontaneous contacts with both Catholic and Protestant young people and the example of their faith and of their efforts to make Christ king in their own lives and in the life of society, our youth are facing in a new way the problem of the division of the Church of Christ. The depth and acuteness of the ecumenical problem is posed not on the level of dogmatic questions, but of encounter with other devoted and genuine Christians. They inevitably ask themselves: why are Christians, who are inspired by the same love of Christ, animated by a sincere desire to establish the truth of Christ in the Church and in their own lives, separated by insurmountable barriers?

Our Movement insists on the importance of a knowledge of the Bible, of the fundamentals of the Orthodox faith, and of the riches of the liturgy. The Bible study circle has carried on its work uninterruptedly since it was begun after the last war, concentrating each year on one book from either the Old or the New Testament.

For several years we have had a group for the study of ideological, economic, and social developments in the USSR. It is not so much the general trends which arouse interest, but rather the spiritual evolution of the Russian people. We have turned primarily to literary works, for we believe that if some elements of truth come to the surface of the current of ideas, it is because they are made known through the intermediary of the conscience of a writer. We also are particularly interested in all news about the situation of the Orthodox Church in Russia.

Among our activities in the past year have been:

- regular meetings of our nine study and social circles, each of which brings together 15 to 20 members;
- morning liturgies;
- the opening of a student club house in the Latin Quarter where a group of Orthodox students of different faculties and nationalities (French, Greek, Syrian, Lebanese, Ethiopian) meets regularly;
- an effort to interest in our activities the students, Orthodox or not, of the School of Living Oriental Languages and the Slavic Section of the Faculty of Letters;
- publication of five periodicals: *La Clef*, in Russian, for children; *Jeune Relève*, in Russian, and *Revue de la Jeunesse Orthodoxe*, in French, for high school pupils; *Le Messager*, in Russian, read by students and their elders throughout the world, and *Le Messager Orthodoxe*, in French, for French-speaking students, and Orthodox, primarily in France, Lebanon, and Greece;
- a publishing program aimed particularly at producing works of Orthodox theologians and Russian writers.

The RSCM is grateful to its Protestant friends for their spiritual support and understanding, as well as for their constant material aid. We see in this proof of solidarity a witness to fraternal love in Christ.

SPAIN

The number of Protestant students in Spain is slowly growing, and they are becoming more and more aware of the need to give a stronger witness to Jesus Christ among their friends in the universities. Through occasional meetings they are trying to discover ways of making this witness more profound. Some of them were able to take part in the leadership training course organized by the WSCF in Carcavelos, Portugal, last Easter.

SWEDEN

The whole Swedish school system has changed in recent years. Every child now has a minimum of nine years of schooling, and radical reforms are expected in university education, the financing of studies, etc. Both of the WSCF—related Movements in Sweden are aware of the new problems which these changes pose for them.

The Free SCM writes : It is essential for the SCM to deal with these from two points of view : one is to make a critical survey of the various proposals put before our government, and the other is to start discussing now the implications of the new educational set-up for the work of the SCM, in both high schools and universities. We hope to devote our main attention in the coming years to these problems and to the question of evangelism in a modern university milieu in a welfare state like Sweden.

In January 1962, the Free SCM will celebrate its 50th anniversary at a conference where we hope to bring together students of this generation and people from earlier SCM generations. With considerably increased resources — thanks to the Free Churches, we now have five high school secretaries, two student pastors, and four student houses — we hope to be able to deal more adequately with our task in the sixties.

From the SCM of Sweden : In this situation we face two main questions. i) Our membership remains about the same, i.e. we do not influence very many students. Their questions are not ours, and vice versa, and it is difficult to find a language common to those who are inside and outside church life. Therefore, like many other SCMs, we are trying to reformulate our responsibility for Christian evangelism in the university. ii) The other main question has to do with foreign students who, as a rule, come to take just those courses which are already overcrowded with Swedes. Their examinations are often on another level than ours, there are language difficulties — these and other factors have led to a heated debate about the desirability of having a special international university in Stockholm. The SCM is trying to assume its responsibility towards African and Asian students whom our sister churches are sending to us. We are to have a student pastor from India for work among them in Stockholm, especially at all the technical centres where our SCM is far too weak. We are planning extensive activities for next summer,

for it is at this time, when all the Swedes leave the universities, that they have their greatest difficulties.

The LMC project has had some very practical results in Sweden :

— The Swedish section of the Commission of the Churches on International Affairs has been asked to include four SCM members in its group on Christians in politics.

— Senior SCM members, after one term of preparatory study work in Lund, participated in an ecumenical conference organized by the Swedish section of the Faith and Order Commission. Our Joint Committee for our two SCMs, together with several student pastors, will have an enlarged meeting on evangelism based on the British SCM paper on *The Christian Mission in College and University* which we have translated.

— The Swedish Missionary Council has received us twice to discuss questions raised at Strasbourg, especially short-term missionary service. They have decided to support WSCF work in Africa.

We hope that we have thus brought the Strasbourg discussion down to the famous national grass roots ! But we need more international material ! We would be especially glad if we could receive more of the kind of material in WASP, some of which we have translated for distribution here.

We would like to conclude with a special wish coming out of our membership in the WSCF : that we might help one another more by establishing an international conversation among SCMs all over the world.

SWITZERLAND

Switzerland, with its five and one-half million inhabitants (60 per cent Protestant, 40 per cent Catholic), has seven universities (Basel, Bern, Fribourg, Geneva, Lausanne, Neuchâtel, and Zurich), one technical college (Zurich), and one commercial school (St. Gall). All of these institutions except Fribourg, the stronghold of Swiss Catholicism, have an *Association Chrétienne d'Etudiants*, and these are united in the Swiss SCM.

Of a total of 25,000 students, 10,000 are foreigners (mostly from the USA, North Africa, Algeria, the Middle East, Germany, and Scandinavia). The political neutrality of Switzerland offers many possibilities for international contacts, and the integration of foreign students is one of the main tasks of our SCM. But it is not easy, for the active members of our Movement are only about one per cent of the total student population.

Under the leadership of the local student pastor, each branch approaches its task independently from the others. There is only a vaguely sketched national program and this mainly in connection with the European Life and Mission of the Church conference. Unfortunately, we still lack a full-time national secretary, although there would be plenty of work for him. The historic federalism of our country (we have 25 autonomous states as far as domestic policy is concerned, and four linguistic areas) also makes it difficult to establish common national aims. Here is a typical branch program : Bible

study, weekly services, discussion periods (politics, questions of faith and Christian life, etc.), ski camps and weekends to promote contacts with other students and to deepen the spirit of fellowship. Several SCMs support poor fellow students. National and regional meetings complete the program.

Members of the SCM are often also engaged in other aspects of university life, and we can honestly say that, though small in number, they belong to the *élite* of the present university generation. Our relationship with the WSCF is often limited, for financial reasons, which in our really not poor country evidences, much to our regret, some lack of enthusiasm and interest. But we have already begun our effort to send a large, well-prepared delegation to the LMC conference in Graz. In addition, one of our tasks is to acquaint our students with the successes and difficulties of all members of the WSCF in order that they may share in the responsibility for today's world events. Our student hostels, all mentioned in the 1961 WSCF *Directory*, form a substantial connecting link with Christian students in other countries.

YUGOSLAVIA

The number of students and of institutions of higher learning in Yugoslavia has increased rapidly. In addition to the five old universities in Belgrade, Sarajevo, Skopje, Zagreb, and Lublyana, there are other institutions emphasizing especially science and technology, as the country is aiming at full industrialization. The majority of the students are "delegated" by local governments, industrial enterprises, or business firms, from which they receive scholarships and to which they promise their services after graduation.

Most students are interested mainly in their careers, which results in a general apathy towards everything outside their own fields. In most cases their interests do not reach beyond the movies, dancing, and football. Few have any interest whatsoever in the church, though most of them are nominal members of either the Roman Catholic or Serbian Orthodox Church. In addition, the ideological climate in the country is such that intellectuals are expected to give up "religious superstition". Faith in science and technology excludes for most of them faith in God.

The Protestant minority churches (Reformed and Lutheran) have small student groups in Belgrade, Zagreb, and Novi Sad which have recently been in touch with the WSCF. Through Bible study and service in their churches, they seek to discover their Christian responsibility in a rapidly changing world. In Belgrade a good number of African students have found a place where they can feel at home in the Reformed pastor's house.

The Serbian Orthodox Church has about 60 students in its theological faculty in Belgrade and many more in two seminaries. First contacts have been made between Orthodox and Protestant students, but the generally unecumenical spirit in the churches does not make them easy.

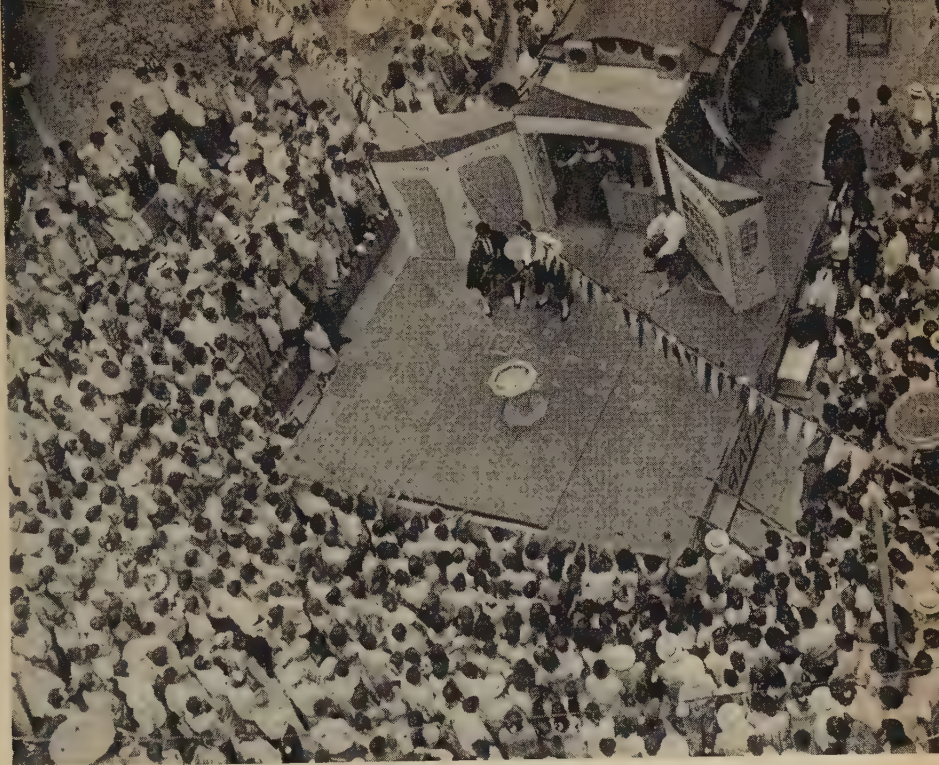
Yugoslavian Christian students of all churches long for more contacts with their fellow students in other European countries.



Library of the University of Mexico

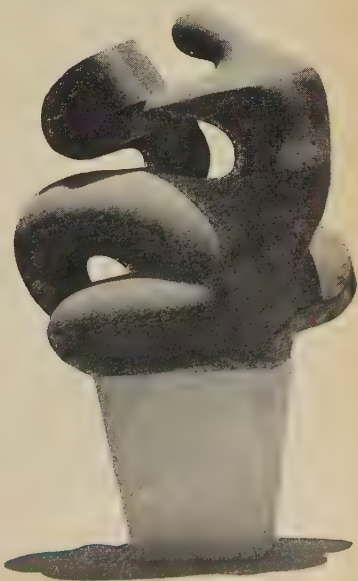
Bible study group in the Methodist student hostel, Concepción, Chile. Courtesy Leon V. Kofod.





Itinerant theatre of the University of Puerto Rico performing in one of the small towns of the country

LATIN AMERICA



Sculpture on top of library of University of Venezuela, Caracas, represents student reading a book. Courtesy Creole Petroleum Corp.

ARGENTINA

The two Executive Secretaries of the Argentine SCM in Buenos Aires have attempted to establish contact, through personal letters to student leaders who were in no way related to the SCM, with student groups in La Plata, Rosario, Mendoza, Cordoba, Bahia Blanca, and Tucumán. By July, answers had been received from the first three, and the Secretaries had visited La Plata and Rosario, the latter in connection with a leadership training course on the theme, "Reflections on the World of Today". The Secretaries planned each visit carefully, trying to make personal contacts, to enlist the support of the local pastors, and to find out everything possible about the university they were visiting. Continuous efforts have been made through interviews, joint meetings, circular letters, and addresses to acquaint the churches with the work of the SCM and to gain their support. We have also tried to make SCM members aware of their responsibility towards the work of the churches.

The University of La Plata is possibly the most turbulent in the country, with a high proportion of foreigners and students from the provinces. The university authorities are naturally very apprehensive about permitting any religious meetings in the buildings. However, the SCM, led by a student, has carried out an ambitious program, including such activities as lectures on "Existentialism and Christianity" and "Hell in Contemporary Literature", an exhibition on the Bible in the university library, accompanied by two lectures, and a debate on the urgency of university reform. The program of the Rosario SCM for this year includes study of such themes as the Church, the university, the Christian student in the university, and faith and culture.

In Buenos Aires the Lutheran Church has recently acquired a building, centrally located near the university, and rooms have been put at the disposal of the SCM for a student centre. This branch has given up large student meetings in order to concentrate on small study groups. A student service was held at the end of May, the first for many years. We are taking a stand on current problems within the university, in view of the approaching student elections and the possibility of important changes in the politico-academic scene. A strong high school group has been formed which has had programs on Christianity and sex, and vocational guidance, and will include leadership training. A regular publication, produced by students, has been started, which will serve as a place of encounter between the university and the Church, and can be used in other SCM centres in Argentina.

We are now organizing, with the financial help of the WSCF, a survey of the university situation in Argentina, aimed also at establishing relations with students within the churches who have so far remained outside our Movement. Groups of students are being organized in each faculty to explore their situation and to report their findings.

BOLIVIA

*Extracts from a recent letter of Charles McFarren,
Counsellor of the Bolivian SCM*

There is only one organized SCM group in Bolivia, that of La Paz, which came into existence about nine years ago when I was teaching in the American Institute there. Its original members have long been graduated, and are now scattered all over the world. But, in spite of many ups and downs, it has continued by the grace of God, and now shows signs of renewed health.

On a recent trip to La Paz I had an opportunity to take part in one of its meetings, which was attended by about 10 students from different faculties of the La Paz university: engineering, architecture, and the normal school. The remarkable thing about the present group is that it has no counsellor but continues none the less with only student leadership. Occasionally a professor from the Faculty of Philosophy and Letters visits them and gives them advice, but in the main they are quite on their own and will be until some time next year when we are hoping that one of the founding members, Ivan Guzmán, will return from his studies in Germany to counsel the group. Because they have no trained leadership, they tend to veer off into an abstract religiousness, which needs to be corrected by a greater appreciation of the historical Christian faith. But I am confident that with time and experienced direction, the group will mature and form the nucleus of a greatly expanded national Movement. They now have their own radio program every Friday night on the Southern Cross radio station, operated by the Canadian Baptists.

I have been working in Cochabamba, the second largest city of Bolivia, for the past two years, studying in the Faculty of Law, in the hopes of forming an SCM in this city. Although up to the moment no group has been formed, the groundwork has been laid for a future Movement in Cochabamba. Unfortunately, this is my last year here, but seed has been planted in the Cochabamba university and some day it will grow and bear much fruit.

BRAZIL

We are all Brazilians, whether sons of Portuguese, Africans, Indians, Japanese, Germans, or Italians, whether Evangelicals, Catholics, or communists. That is what Brazil is like — a meeting place of ideas and races. Our culture was formed by the Jesuits; we inherited a colonial economy from Portugal, and then passed through the domination of the pound and the dollar. We now find ourselves going through violent social revolution. Some of our cities are the most rapidly developing in the world; others are typical towns of the eighteenth century. In the schools and colleges of this country the Brazilian SCM is at work.

It is almost impossible to imagine what a Brazilian secondary school is like without taking into consideration that 50 per cent of our people are illiterate. Until recently secondary education was the privilege of an insignificant minority, and still today the system is so highly nationalized that adaptation to local conditions is very difficult. Although students make up only one per cent of the population, the influence of the university on political and social change is constantly increasing. It is undergoing both an internal and external revolution: internal in that the students are constantly fighting for a basic reform of the system and for greater participation in the leadership of this reform, and external because we do not have a sound basis for interpreting the rapid industrial development of the country and the political and social movements. In this field Marxist forces are working intensively, trying to influence all student movements.

The SCM tries to witness in this situation by being a fellowship, present in all university activities, and demonstrating, not with words but through a way of life, the reality of Jesus Christ and the richness of the Christian community. We recognize that our Evangelical youth are not sufficiently prepared for participation in student life and tend to stay clear of it, but we have at least begun some pioneer work in this field. We feel more and more the need to have a voice in those student movements which influence so greatly the political and social institutions of our country. We suffer from a feeling of being behind other groups with more experience and dynamism. But we have already learned a great deal and enriched our experience.

Our most urgent need is to find leaders for the widely separated local SCM groups. We have regional secretaries in eight university centres and about 20 groups for secondary school students, which we plan to increase to 30 soon. We are also trying to plan in long-range terms for the central leadership of our Movement. We agree that we need people who understand both the national situation and world-wide developments. We must be constantly rethinking our *raison d'être* and the type of leadership which we need for the future. We desire as much contact as possible with leaders of the Federation and of other SCMs around the world. This will help us in fulfilling our mission in a continent of rapid social change.

CHILE

The Chilean SCM has three branches in the three largest cities in the country: Santiago, Valparaiso, and Concepción. That in Santiago is the most important, because it is in the capital, because of the many students in the various universities, and because the intellectual life here is completely different from that in the provinces. This gives the branch a character and problems all its own. The city exerts a tremendous attraction, which makes it very difficult to gather the members together, and especially to keep them closely bound to the SCM and to encourage their responsible collaboration

in its program. This difficulty will remain insuperable as long as the SCM has no accommodation of its own, where it can feel at home, where books, periodicals, and other material are available all the time, and where it is possible to arrange meetings of all kinds of groups. We are therefore aiming at the creation of a student centre in Santiago.

The groups in the other cities are small, but have developed a better sense of belonging together. This difference is clearly reflected in the type of program. While the Santiago branch goes into the problems of our times, and Christian faith and life in the world of today, the other two allow more time in their programs for recreation and social periods with songs and games. On the whole, the number of students who take a responsible part in the work of the SCM is relatively small. It is imperative to find more students who, because of their uneasiness about the situation in the country and the strength of their Christian conviction, are prepared to share in its work. We especially need people to help with the publication of our regular bulletin.

In addition to these three branches, there are denominational groups in the three university cities : Presbyterian, Baptist, Pentecostal, and Lutheran. The latter, because of the origin and home background of the students, are German speaking.

Up until now it has not been possible to do much witnessing in the university, although the first attempts are being made in Santiago, where the SCM has set up a display stand in one of the faculties of the state university. The most effective method of witness has been personal student-to-student conversation. This has been supported by publicity material (leaflets, mimeographed programs, *Testimonium*).¹ This year the SCM organized two work camps : in February in Valdivia to help with reconstruction after the catastrophic earthquake, and in July in Arica, a reservoir of growing economic distress in the once-flourishing saltpetre mine area in the desert. The latter was organized as an international ecumenical work camp together with the Youth Department of the World Council of Churches. More than half of the 50 participants in these work camps, many of them Catholics, had through the camps their first contact with the SCM.

¹ A magazine published in Brazil for use by all Latin American SCMs.

COLOMBIA

Few Latin American countries have attracted as much world attention as Colombia. Civil war, combined with religious persecution, has, for ten years, sown the seeds of chaos and death. Conservatives and liberals were both stubbornly attached to their own conceptions of the country's future,

the former favouring a regime of economic feudalism, the latter helping an industrial bourgeoisie to make its weight felt. Behind all were the masses of miserable peasants, an industrial proletariat, and widespread illiteracy. And this in a land universally known as the home of humanists and poets. The Roman Catholic Church claimed for itself absolute rights and was given by the government a religious monopoly of certain areas of the country. Everywhere it showed fierce opposition to the Evangelical Church.

Although today the country has a democratic government, many problems still persist: unemployment, the high cost of living, the flight of capital, the recurrence of violence in some areas, and a certain *malaise* in university life. But the future looks brighter: agrarian reform is beginning; there is a drive to industrialize; better education is being provided, and civil liberties are more secure. Above all, there are improved relations between Roman Catholics and Evangelicals; physical persecution has almost ceased, and Catholics are beginning to consider the Evangelicals as "separated brothers". In their magazine they have recently been publishing very objective articles about the various Evangelical churches, which are growing in number and significance.

There is a national SCM in Colombia with a part-time secretary and headquarters in Bogotá, and local branches in Barranquilla, Medellín, and Cali; it is now preparing a leadership training course to take place next December, with the participation of about 50 students from Colombia, Venezuela, Panama, and Ecuador. But it still has a long way to go.

It needs a full-time General Secretary to strengthen its national program in a country where the university communities are geographically isolated from one another and the local SCM branches often ignorant of what is going on in other groups, and it must find a way to make its presence felt in the university community and to develop contacts with other student organizations, for in the past it has shown little concern for university life.

COSTA RICA

The university in Costa Rica is one of the youngest in Latin America, and its equipment and academic standards are remarkable. But, of course, there are still many unsolved problems: many students must still go abroad to find the courses they want; there are no student cafeterias or dormitories, and this frustrates the ambition of many who would like to go to the university but cannot afford an expensive private boarding house; the available government scholarships for poor students are too small (US \$12.00 per month). Unfortunately the students are not yet organized in an effective way, and their voice is seldom heard on university or national problems.

A small group of students and graduates meets weekly for Bible and theological study and informal fellowship. Though it has not yet been organized as an SCM, a committee of students and counsellors is working on a constitution now, and the group follows a program of study and work aimed at training future leaders for the SCM and for the Church. This program is made up of three projects : a series of Bible studies on the nature and mission of the Church ; a series of apologetical studies ; and a project of *caracterización* of the intellectual milieu in Costa Rica, through which the SCM is seeking a deeper understanding of its cultural setting.

There is a long-range project for building a student centre and home near the university campus. Some students co-operate in an incipient Schools Movement that gathers Evangelical secondary school students together twice a month for a whole day program.

The Costa Rican SCM hopes the WSCF will continue its efforts to provide more study materials for Spanish-speaking students.

CUBA

The Cuban revolution has brought radical changes in the economic, social, political, and cultural life of the country. These are reflected in the university, where there is a heavy emphasis upon technological training, and also a strong Marxist colouration. The government has provided many scholarships, student housing and restaurants, and medical care. Although there is no discrimination in any form, a good number of Catholic students have left the university.

A recent letter from the secretary of the Cuban SCM says :

"Our SCM is very young — only 18 months old. In this time we have begun work in five cities of our country and very soon will have groups in at least two more. Our activities include Bible studies, prayer circles, special programs for students, campaigns against illiteracy, etc. We have a publication, a mimeographed magazine named *Nike* (Victory). Two numbers have been published and a third is in preparation.

"We should like to mention our two principal needs. First, a General Secretary. (*Editor's note : Since this letter was written the SCM has secured for the first time a General Secretary.*) Second, we need printed material for study and discussion. Some material has been sent by the Federation, and we have been given a gift subscription to *Federation News* by Miss Norah Anderson of Scotland, to whom we are very grateful. The fact is that we cannot send any dollars out of Cuba to pay for books and other things we need.

"We are facing a completely new and challenging situation in Cuba. The task ahead is great and wonderful. We are asking the prayers and co-operation of other SCMs. This will be most valuable for us in our witness to Christ among Cubans, telling them that he is Lord, and that we must take him seriously in everything we do if we want really to succeed. We continue to pray for everyone there."

* * *

A leadership training course, sponsored by the WSCF, was held in September in Santiago with the participation of about 40 students representing six denominations — Methodists, Presbyterians, Episcopalians, Baptists, Brethren, and Quakers. The program of the course aimed to help students understand more clearly what is happening in the country and what their Christian responsibility should be. There were three series of lectures on "Marxism and Christianity", "The Christian Image of Man", and "Christ and the World". The Bible studies were taken from the World Council of Churches' preparatory booklet for the New Delhi Assembly, *Jesus Christ, the Light of the World*. Both the WSCF General Secretary, Valdo Galland, and its Secretary for Latin America, Mauricio López, participated in the course.

DOMINICAN REPUBLIC

This country has one of the oldest universities in the Americas, founded in 1539, and it has been a significant factor in the cultural and intellectual life of the Dominican people. In the past its campus has been the scene of many student manifestations in favour of justice and the dignity of man. But during the Trujillo regime it had a precarious and ineffectual existence. Every attempt at protest was stifled by the expulsion of students, their imprisonment, and even death. They were prohibited from participating in political activities and were deliberately isolated from the world university community. Early in 1960, police savagely repressed a student demonstration, wounding and killing several students, and imprisoning 400, some of whom were condemned to hard labour. The assassination of Trujillo in May seems to have marked the end of a strong-arm regime which had endured for more than 30 years. The situation is still confused, though the present government shows some signs of wishing to re-establish democratic government. Members of two organizations of Dominican students in exile in the Caribbean area and in the United States are beginning to return to the country. If they come back with a spirit of understanding and forgiveness, they can join

with their fellow students and others in the rebuilding of a country whose internal and international life has long been undermined.

During the Trujillo period there was little significant student Christian life. While he never attacked religion as such, and the country has enjoyed freedom of worship, Christians had to concern themselves only with "souls" — the rest of life was the sphere of the government. This was inevitably reflected in the life of the churches and Christian students. For some time there has existed a Fellowship of Evangelical Students which has maintained fraternal contacts with the WSCF and has sent representatives to some Federation events in Latin America and Europe. The WSCF Secretary for Latin America has made only two widely spaced visits to the country, because of difficulties in obtaining visas. During his last visit, in May 1961, a good group of students met, and it is hoped that with the improvement in conditions they may be able to have a more varied and significant program. The country needs witnesses to the gospel of redemption and a Christian community whose members fulfil their responsibilities as "light" and "salt" in a society in need of reconciliation through Jesus Christ.

ECUADOR

Like the majority of the Latin American countries, Ecuador is fighting a decisive battle against poverty and misery, and to overcome hunger, ignorance, and disease. There are several universities, but that in Quito is the oldest. The University Students' Federation is struggling to make the university authorities more aware of the role which the university should play in solving the serious problems in the life of the country. It believes the university should be in the vanguard of the movement for social, economic, and cultural advance. One of the most acute problems is that of illiteracy. There is a lack of schools, and the number of children who do not receive even primary education is growing from year to year. This is especially true among the Indians who make up more than 75 per cent of the population and live in very backward conditions, isolated from the cultural and social life of the country.

There is no organized SCM group in Ecuador, although the WSCF has contacts with a number of students and pastors. A few have attended the leadership training courses organized by the WSCF in Latin America, and are now involved in the life of the Church, especially among the Indians; some are expected to participate in the course to be held in Colombia in December. The Methodist Church and the YMCA are both beginning work in Quito, and it is hoped that this will have some impact on the university, and that eventually an SCM may be organized.

EL SALVADOR

This very small country is one of the most densely populated in the world. Someone has said it is a land where volcanoes are always in sight, spring is always in the air, and the coffee is delectable ! But during recent months there has been great political unrest. A self-constituted Directory composed of civilian and military leaders has indicated its intention to retain its power by proposing a long-range program of economic and social changes. Student demonstrations in opposition have been repressed, and as a result some students and professors have gone into exile. The General Association of University Students has both openly and covertly struggled for the return of political exiles, the freeing of political prisoners, cessation of persecution, and freedom of political organization, and for a law guaranteeing free elections.

There is an interdenominational Christian group (*Círculo Evangélico Universitario*) which has made its presence felt in the university through a few active leaders. The WSCF has good relations with this group, and it is hoped that the presence of the newly appointed Secretary for Central American SCMs, Marcelo Perez Rivas, will stimulate its growth and widen its interests. Its greatest needs are for a good adviser who could help the students vary their program, and for study material in Spanish.

GUATEMALA

Guatemala — country of lakes and volcanoes and of the brilliant Maya civilization which has everywhere left marvellous traces. Three-quarters of its inhabitants are of this race, and their cultural isolation and defensive attitude constitute one of the country's most pressing problems. The integration of this indigenous population, the struggle against illiteracy and outmoded forms of production, misery, ignorance, and superstition — these are the most burning questions of contemporary Guatemalan life.

The University of San Carlos has a very high prestige in Central America. Its new campus is situated in one of the most beautiful suburbs of the capital. The *Asociación de Estudiantes Universitarios* has been active in the political arena of the nation. However, its aim is not only to fight against injustice and economic imperialism, but to improve the living conditions of the students. Soon one of its most ambitious projects will be brought to completion — the erection of a student centre.

The *Asociación Cristiana de Universitarios* has its own student centre which it plans to move soon closer to the university. It is a well-organized Movement, where the students receive pastoral care and are prepared to undertake, as Christians, their future professional life. Most of its members are very active in their own churches. The WSCF has good relations with this group, and its Latin America Secretary has been most cordially received in Guatemala.

HONDURAS

The *Asociación de Estudiantes Evangélicos en Honduras* originated 20 years ago in the Evangelical teacher training college, sponsored by the United Church of Christ in San Pedro Sula, the second largest city of the country, and has tried to interest other schools in the country in its work. The 50 members meet regularly and sponsor chapel services in the school. They recently presented a play, *Barrabas*, and occasionally do village evangelism in the area.

There is one university in the country, in Tegucigalpa, but efforts to organize an interdenominational student group there have not been successful, although 15 students met with the WSCF Latin America Secretary when he visited there a year ago. The Secretary for Central American SCMs, Marcelo Perez Rivas, has also visited Honduras recently. His ecumenical work is generously supported by the United Church of Christ.

JAMAICA

The most significant recent change in the educational system in which the Jamaican SCM works has been the growth of the University College of the West Indies in Kingston. A new section for agriculture and engineering has also been opened in St. Augustine, Trinidad. While more scholarships are available, they are only a fraction of what we need. About 15 per cent of the young people go to high school, a great increase which will soon create problems of unemployment among educated people.

There is some SCM work at the UCWI in Jamaica, but very little in Trinidad, and we badly need a secretary to concentrate on work in the university among both students and staff. About 70 per cent of the students are Evan-

gelicals and about 10 per cent of these belong to the SCM. There is a slow but marked increase. The SCM also includes branches in high schools, technical schools, and teacher training, agricultural, and theological colleges, with a total membership of about 1,500.

At the beginning of the university year we have an enrolment service at which our members pledge themselves before the whole university. We have sponsored lunch-time addresses in the university on such subjects as "The West Indian Immigration Problem and the Student", and "The Christian in Politics". The SCM is a full member of the Guild of Undergraduates and thus has an opportunity to bring a Christian influence at an executive level. This year we hope to have four services on the Universal Day of Prayer for Students, instead of one large one.

Recently we have had increased contacts with our fellow students in Pax Romana. We have also entertained many students who have left Cuba, and have come to the Spanish-speaking areas on their way to the USA and other countries. We have formed an SCM Committee on Christian Unity and issued a call to the churches to join with us in the task of the renewal and unity of Church. This is the part of our life with which we are most dissatisfied, and we ask your prayers that this program may grip the imagination of the SCM.

The social revolution has resulted in the students taking a rather pragmatic attitude towards their studies, and there is a great lack of candidates for the Christian ministry. The average student cannot see that the Church is relevant to his situation, and it is part of our task in the SCM to make this plain to him.

We hope very much to be able to carry out a survey of the situation in the whole Caribbean area in preparation for beginning work in other English-speaking parts, prior to the Life and Mission of the Church conference in Mexico in 1962.

MEXICO

Mexico is a country with a strong personality, and a population of 37 million. Higher education is carried on in 36 universities, 30 teacher training colleges, and a dozen polytechnic institutes. The *Universidad Nacional Autónoma* in Mexico City has more than 50,000 students and one of the most beautiful campuses in the world. Since 1925 there has been a National Confederation of Students whose main purposes are to give the students a

clear idea of their place in the life of society, to strengthen their sense of civic responsibility, and to fight for university autonomy. The majority of the universities are run by the state, and the students are highly influenced by Marxism. It is not unusual for them to make common cause with the workers in their trade union conflicts.

An SCM was established in Mexico at the end of 1960. Previously university groups had existed for a number of years in Mexico City and a few other university centres. The Movement has a General Secretary, and an advisory committee composed of representatives of the Methodist, Disciples, Presbyterian, Baptist, Episcopalian, and Congregational churches. As an outcome of the survey of the university situation encouraged by the WSCF, the SCM is now mapping out a program of expansion of its work.

The first Latin American Life and Mission of the Church conference will take place in Mexico in December 1962, sponsored jointly by the WSCF and the Latin American Union of Evangelical Youth.

NICARAGUA

The SCM in Nicaragua has had a new birth since its General Secretary was privileged to attend the WSCF World Teaching Conference in Strasbourg, the WSCF General Committee in Salonica, and the consultation of Latin American leaders in Agape, Italy, and also since the coming of Marcelo Perez Rivas to work as Secretary for Central American SCMs. One group of Christian students in León, site of the National University, has been reorganized, and another group begun in Managua, the capital, where there are a number of National University faculties. Both groups are now studying "Christianity and the Social Struggle", with the help of Marcelo Perez Rivas who has prepared special material and helped plan the programs.

One of the projects of the SCM branch in León is to find somewhere a suitable headquarters for its meetings (it now meets in the home of a Baptist pastor), and for the library which it is organizing. It is trying to gather together technical books, university texts, and books of general interest, which can be used not only by Evangelical students but also by others, as it is so difficult and expensive to get such books in Nicaragua.

It is interesting to note that there is a friendly feeling towards the SCM within the university. Several staff members of the University Catholic Youth accepted invitations to attend the meetings held during the visit of Marcelo Perez Rivas, and were very interested in arranging regular joint studies on subjects of common interest.

Initial steps have been taken to organize groups of high school students, beginning in the Baptist College in Managua and then extending the work to other secondary schools.

PANAMA

The livelihood of four-fifths of the 800,000 people of Panama is derived from its canal. It might be called the major "natural resource" of the country, but dependence upon it has resulted in political unrest. This is reflected in the student life. The vast majority of Panamanian students are ardent nationalists and also leftists, and the Panama question was discussed at length in the American Student Congress held in the University of Panama in 1960.

There is an interdenominational student group sponsored by the Methodist Church. It has been visited by the Secretary for Central American SCMs, Marcelo Perez Rivas, and contributes towards his support. There is a great need for a chaplain at the Panamerican Institute (IPA), who could also act as SCM secretary.

PARAGUAY

There is only one university in Paraguay, in the capital city of Asuncion. The University Students' Federation is actively concerned not only about the university but also the disturbed political life of the country. It advocates the re-establishment of democratic institutions and government based on law, amnesty for political prisoners, and revolutionary changes in the old economic and social patterns of the country. It condemns all forms of totalitarianism, either of the right or of the left, and all economic imperialism. During a recent demonstration, the professors showed their solidarity with the students in their demands.

For some years there has been a student Christian group called the University Christian Student Association of Paraguay (ADUCEP) in Asuncion. Although it has no formal relationship with the WSCF, the Latin America Secretary has visited it recently, and its members expressed their desire for further contacts. The leaders of ADUCEP are deeply involved in the activities

of the Evangelical Church, but they need to relate their Christian faith to the life of the university and the country. There are also fine possibilities for beginning work among secondary school students in the International College in Asuncion.

PERU

Peru is made up of three very distinct regions : the coastal strip with its European-type civilization and fairly high standard of living, the mountain region where the majority of the people live, and the jungle inhabited by primitive tribes. As a result of some economic progress, a cultural awakening, and a desire to get on in life, great numbers of people from the mountains are going to the coast, mainly to Lima, to look for better living conditions, better jobs, and above all, better education. Thousands of young Peruvians are seeking education with a terrifying urgency and longing, and when their ambitions are frustrated at home, they emigrate to other countries in vast numbers. It is estimated that 10,000 Peruvians are studying in Argentina alone, and there are thousands in Brazil, Spain, and the USA. Many new primary and secondary schools and three new universities (Ayacucho, Huancayo, and Ica) have been opened.

The SCM is still very new, and the secretary has not much time for it since he has many other responsibilities. Our great need is for *student* leaders to witness to their faith in the universities. A group of university students meets weekly in Lima with the aim of preparing leaders through Bible study and work on the Life and Mission of the Church program. There are also university groups in Trujillo and Huancayo, and one is being organized in the new university in Ica. There is a high school group called "The Philosophical Club" in the American College of Callao. Altogether there are about 70 students in the groups, half of them Evangelicals. The majority are poor, attending classes in the morning and working afternoon and evening in order to live. We are trying to help them to gain a Christian interpretation of life and all its problems, in the hope that they may be able to witness in the university and their professional life.

We greatly need a WSCF leadership training course which could include Ecuador, Bolivia, and Chile, which have very similar cultures and problems. But what we need most is the prayers of all Federation members, and much interest, sympathy, and encouragement from our elder brothers in student work. May God guide us in these revolutionary times to be faithful to our Lord, to bring many students to know him, and to help lead Latin Americans to understand that Jesus Christ is Lord of our continent, as he is of the whole universe and of the evolution of contemporary history.

PUERTO RICO

There are three universities on the island : Rio Piedras (a state institution), the Interamerican University in San Germán (Protestant, with several branches), and Ponce (Catholic). The Protestant student population is one of the largest in Latin America ; it is estimated that 10 per cent of the 17,000 students in Rio Piedras are Evangelicals. The Puerto Rican universities follow in general the pattern of those in North America, though this does not mean that they have totally forgotten their Spanish tradition. They reflect the struggle of the country to define its own culture and destiny : the Spanish influence is still strong in Puerto Rico, but the technological culture coming from the north has made noticeable inroads. Puerto Rico, an associated free State of the United States, is undergoing a period of tremendous growth, and has made great progress in the fields of economics and health. It is attacking with determination the problems caused by over-population.

There are several Christian student organizations in the country. The *Federación de Colegiales Cristianos*, affiliated to the WSCF, has six local branches, and the one in Rio Piedras has a full-time chaplain. The Interamerican University has appointed student Christian workers who help the SCM in the western part of the island. There are also some denominational groups (Methodist, Episcopalian). The main problem is to unite these disparate groups in order that they may make a united Christian witness in the universities. Their most urgent need is for a General Secretary who could encourage a richer program, more student responsibility in the affairs of the country, and an attitude of Christian service in the community.

URUGUAY

The University of the Republic at Montevideo, the only one in Uruguay, has been the scene of some passionate struggles, but it has now gained a high degree of autonomy in the direction of its own life. New students outnumber those graduating by four to one, so that every year sees a growing problem of accommodation. In recent years investigations and experiments have been carried out with a view to extending the university to other densely populated areas of the country far from the capital. There is also a rumour of a desire among some Roman Catholics to establish a non-state university.

The Department of Student Welfare has a prominent place in university life. Among other things, it is responsible for the feeding, health, accommodation, vocational guidance, and recreation of the students. It also has a system of grants which are repaid when the student's financial situation permits.

The SCM fulfils its mission within the university through strengthening its individual members, leaving to them the responsibility of witnessing to Christ in their various relationships. It does not lead a group life, but tries to remind the student as such of his responsibility in society. Its members, therefore, participate in all aspects of university life and other student associations, remembering always that they do so to express the Christian way of thinking. In order to help them in this, the SCM organizes Bible study, devotional meetings, student services, and camps. There is one urgent need which must be met : for theological works of a high quality and books which give a clear definition of the true mission of the Church in the present day.

The SCM tries to be on the frontier of significant events in this time of upheaval in Latin America. The Cuban revolution is without doubt the most burning question, and our SCM has provided an open platform on which the most diverse views about it have been expressed. The aim is clear : to seek out and study the facts in order to arrive at an interpretation free from all prejudice and itself the outcome of a Christian approach.

VENEZUELA

One of the most interesting features of university life in Venezuela is the Inter-University Festival which takes place annually. This is not only intended to strengthen the ties among the students of the five national universities, but also to serve as an expression of the cultural life of these institutions, and to stimulate the artistic gifts of the students.

There is an Evangelical student group in Caracas which is interdenominational, although sponsored by the Presbyterian Church. It has no formal affiliation with any international Christian movement, but maintains friendly relations with the WSCF. It publishes a monthly bulletin about its activities.

Student Christian work in Venezuela reflects the degree of development of the Evangelical Church. Its existence on the periphery of society has prevented it, in the past, from carrying on a real dialogue with the various social groups. But little by little it is becoming rooted in the life of the country. There are very few Protestant students, and they need from their churches a biblical and theological foundation for their lives and witness in the university. But they also need to learn how to form an ecumenical community in which they can help each other and widen their horizons. This is one of the things which will be stressed at the leadership training course to be held in Bogotá, Colombia, at the end of this year, to which the Venezuelan SCM will send delegates.

MIDDLE EAST



*Father Hazim, one of
the leaders of the Orthodox
Youth Movement, and a
Vice-Chairman of the WSCF*

LEBANON and SYRIA

THE LIFE AND ACTIVITIES OF STUDENT MEMBERS OF THE ORTHODOX YOUTH MOVEMENT

Lebanese students are divided among three universities, the Lebanese, the American, and the French, besides an Academy of Fine Art, each of which has its own world of ideas and problems. The two former are characterized by a marked religious indifferentism. One might say that their young people have no questions about God and live a sort of practical atheism which is incidentally characteristic of our age. Apart from an active minority which devotes itself passionately to local political enthusiasms, they are not interested in such problems. The French University is half-way between. From the religious point of view, the students call themselves Christian, but there are few who are deeply committed to take their faith seriously.

In the face of these problems and many others related to their own community, a few young university people founded the Orthodox Youth Movement (MJO) in 1942. Although it grew out of a university setting, it did not restrict itself to the university, but, without disclaiming its origin, extended its activity to all age groups and all social levels.

We try to have a group in every university. They meet weekly, and every month the groups have a joint meeting to report progress and to encourage each other. Once a year the students from the different centres (Beirut, Damascus, Aleppo, Lattaquieh, Tripolis, etc.) have a conference lasting a week. In addition to their activities in the university, most of our students undertake the leadership of schoolboy or adolescent teams, teaching in Sunday schools and in the state schools, visiting villages to proclaim the Word of life, or training teams whose purpose is liturgical or biblical renewal.

The work in the university is directed by a special committee of university people. Some of our members show their devotion to the university cause by becoming members of the student unions. Generally they prepare themselves by discussing together the problems of their own field, studying the ideological questions which divide the young, naturally in the light of Christ and the teaching of his Church. They try as far as possible to deserve the trust of their fellows by making themselves servants in all simplicity, and by not being afraid to take responsibility for their actions. In the universities where they rub shoulders with Catholic Action they work together very happily. It must be admitted that up to the present there has been no similar co-operation with our Protestant brothers.

Thus all our MJO members prepare their activity in the university together, and the team is for them the living cell wherefrom they draw knowledge and strength. But they are aware that that is not enough, and that their witness will only be truly effective if it emanates from people whose inner life is intense and who are really Christ's torches. They know that it is only as they become Christ's men that they will win people around them. Fully men, they are open to the problems of their brothers, but also and above all to Christ. Hence there is a climate of prayer, there are devotional evenings, closed

retreats, frequent attendance at the Holy Mysteries, humble and arduous search for Christ in his gospel. Weekly meetings are often devoted to Bible study.

This last aspect of the training of our members is for us the most important, for it is our belief that it is a great illusion to expect to save the world by mere activism or intellectualism. The world, and particularly the student world, which seeks, denies, and blasphemes, needs essentially a Christ lived and communicated by Christians who never forget for a moment that they are not of this world. Thus our witness in the university may be shown as a double movement of flux and reflux, on the one hand by individual and team preparation, and on the other by an openness and a common and personal action. We start from the principle that nothing is improvised, and that the young are too prone to engage in activities without being still long enough to fill themselves with the Christ whom they wish to make known.

As a result of this existential commitment, the members of the Orthodox Youth Movement could not fail to sense the scandal of the disunity of Christians. For this reason they took the initiative of founding an ecumenical group of young university people, mainly Catholic and Orthodox, in order to get to know and like each other better. The members of this group are convinced that a truly Christian life is not possible if you do not know your fellow Christians, and that it is somewhat elementary to define oneself by contrast with others. Their activities up to now have been limited to an introduction to their respective ecclesiological positions. From the practical point of view these meetings have provided the starting point for the collaboration within the university of which we spoke earlier. The group hopes soon to include some Protestant university members so that the dialogue may be more effective.¹

Our student movement as such has no political opinion. Further, our leaders may not even be members of a party. Our activity in the political and social field is limited therefore to a serious effort to understand these problems and to individual action. Moreover, work of any scope, in the social field in particular, requires material resources which we do not possess. For the same reason we have not yet achieved a project which is of extreme importance — a university centre and a student hostel.

We should like specially to stress our relationship with the WSCF, one of our members being one of the Vice-Chairmen of this organization and another its Middle East Secretary. We should like to emphasize as strongly as possible that our Movement gains much in knowledge and experience from this relationship. We fully desire to witness to Christ together and in harmony with this international organization which considers this objective as its *raison d'être*.

It is none the less true that "the harvest is abundant but the labourers are few". We know that what we do is infinitely little, and that to fulfil our mission we are called to say with John the Baptist: "He must increase but I must decrease."

¹ These remarks on ecumenical activity refer to university students. There would be something to add on the subject of co-operation with Protestants at the youth level and in the secondary schools.

There is a Student Christian Association at the University Christian Center in Beirut which "ministers to students in universities of the Middle East and defines itself as a community whose purpose is to proclaim the gospel of Jesus Christ in institutions of learning for the extension and unity of the Church throughout the world". A description of its activities was published in *Federation News*, March 1961.

RAN

"As a follower of Jesus Christ, which puts me in a very small minority group, how do I relate or not relate myself to discussions, demonstrations, and strikes in the university? At many points I may well be in sympathy with the reasons for these expressions of discontent and dissatisfaction, yet I am often not in accord with the way and spirit in which this disapproval of government and university policy is expressed. Furthermore, as all this goes on, I'm losing precious opportunities for a much sought after university education. Then also, I don't want to do anything which would bring about an unfavourable government attitude towards me and towards the church of which I am a part. Yet my daily life is in the university, and I don't want to be cut off from my fellow students."

These are some of the thoughts you hear from Iranian Christian students within the seven universities of this country, where only hundreds are accepted. The Protestant Christian community, with its membership of around 3,500 in a country of 20 million people, finds that its ministry is to individual Christians scattered throughout the various faculties. The Alborz Foundation, an English-language institute and student centre located in the capital city of Teheran and operated by the United Presbyterian Church, USA, with its staff and facilities seeks to share in the Church's ministry to the university community. Christian students from the various faculties in Teheran meet there regularly for Bible study, discussion, fellowship, and prayer. Through the over-all Alborz program there is contact with many non-Christian students who are open to discuss and explore.

Important areas of concern pleading for attention here are the need for : (1) closer contact and co-operation among the Gregorian, Nestorian, Greek Orthodox, Russian Orthodox, and Protestant (Anglican and Presbyterian) church bodies in relation to the university community ; (2) a fuller biblical and theological understanding on the part of Christian students of the nature and mission of a Christian and of the Church as a minority group within a rapidly changing society ; (3) a newsletter, possibly a specially prepared devotional booklet in Persian, and other means of bringing the Christian students throughout the country into closer fellowship with one another ; (4) the United Nations Bill of Rights, which has been accepted by the Iranian government, to be put into practice more fully at the point of religious freedom.

Are you also aware that there are literally thousands of Iranians studying in Europe and North America? As you have contact with these students, the Church in Iran would appreciate hearing about it.



*Students at McGill University, Montreal, Quebec, before a mural by Marion Scott, a Canadian artist, depicting the scientist's search for knowledge.
Courtesy National Film Board.*

New York University School of Commerce faculty and staff revue



STUDENT ACTIVITIES
EXTEND THE CONCEPT
OF HUMAN RIGHTS
AND THE APPRECIATION
OF INDIVIDUAL
RESPONSIBILITY



Students entering University of Connecticut Student Union Building

NORTH AMERICA

*Speech class in New York
for foreign students studying English*



*Students entering
chapel, University of Miami, Florida*



CANADA

Nineteen local SCM branches serve 36 colleges and universities across Canada, and new groups are emerging in four smaller universities. There are 25 staff members, 20 of them full-time.

The *SCM Study Program* functions in three main areas :

a) Lectures and study groups on campus have become more diversified each year. A seminar study method centred on books on doctrine, theology, New Testament, church history, and Christian social responsibility has proved most worthwhile.

b) Conferences have increased in number. The theme for the annual national study conference in 1961 was Latin America, and Mauricio López of the Federation staff was with us. The new event in 1961-62 is a Christmas conference in Toronto on "The University and the Christian", with about 300 students, faculty, chaplains, and SCM workers expected.

c) Four summer projects involve about 90 students, who get regular work and income in factories or offices, live in a co-operative housing arrangement, and have an evening study program. This year for the first time, we have established theological study camps.

The *SCM Book Room* serves the local SCMs across the country, specializing in theological and philosophical books and with a rapidly developing literature section. It has established connections with about 600 publishing houses all over the world, and has a full-time staff of six, and two half-time workers. It is expected to sell about \$150,000 worth of books in the current academic year.

The *Vocational Register* of the SCM continues to enrol an increasing number of students who are interested in serving areas of particular need at home or abroad. Several plans have emerged this year for short-term volunteer overseas service projects, which would select students who are prepared to work overseas with the agreement and under the direction of the receiving country for at least one year. The SCM has participated actively in this development and its World Mission Secretary has been named the secretary-treasurer of the new national organization set up in relation to the Canadian universities to co-ordinate these projects.

The first *national consultation of university faculty members*, arranged by the SCM, met in Montreal in June 1961, with about 30 faculty from 15 universities attending. A small committee was established to stimulate the formation of more faculty groups across Canada, and to explore the possibility of establishing a national organization related to the SCM. Many of these faculty will participate in the Christmas Conference.

University Christian Movement : About 45 denominational chaplains, half of them full-time, have been appointed in the last three years by the churches in Canada to work in the universities. Many of them are appointed to work with the SCM as far as group work is concerned and also to provide for the sacramental life and pastoral care of students of their own denomination. During the SCM National Council in September, most of these chaplains and the SCM staff meet together for several sessions for joint consultation on their work together in the university. The aim of the churches through their chaplains and with the SCM is to engage in a responsible ecumenical approach to the Christian mission in the university.

UNITED STATES

A letter to the editor of Federation News from the General Secretary of the National Student Christian Federation, through which American denominational student movements and the Student YMCA and YWCA are related to the WSCF.

Dear Editor Valdo,

The colleges, universities, and theological seminaries are now back in session, and campus activities are again beginning to claim the attention of students, and with increasing frequency to command space in the newspapers. So maybe now is a good time to send you a few notes which you may want to share with the readers of *Federation News*.

For the students the summer was full of all kinds of experiences, some of which were probably even educational. I understand that most of them went to Europe and did the Grand Tour in eight weeks, and are now experts in all things European. Some are apparently even earning their way through college by showing their slides to church and community clubs for small honorariums. Of course, not everyone went abroad only for the fun of it. NSCF sent nearly 175 students into ecumenical work camps all over the world. For the fourth year some 35 students went to the Soviet Union under programs sponsored by the National Student Council of the YMCA and YWCA and the NSCF.

Since unemployment was high all through the summer, those students who stayed at home in many cases found much time on their hands. Just how they will survive this fall may remain a question for them, since obviously they didn't earn as well as they might have hoped. Particularly hard hit at

this point were those students from other countries, and among them notably the African students. Last year there had been a very marked increase in the number of students coming to the USA from the many newly independent nations of Africa. Many individuals and organizations had given them well-intentioned encouragement by offering them sponsorship, partial travel grants, tuition scholarships, etc. But good intentions are not always enough, as many of these African students have discovered. In not a few cases the so-called sponsors were both totally inexperienced and ill-informed as to all that is involved cost-wise in sponsoring a student from another country. With inadequate funds, with sponsors unable or unwilling to assume fuller responsibility, with discrimination a daily fact of life, and with unemployment also acting against them, many African students faced a very bleak summer indeed. The NSCF, together with three other organizations, tried to organize an emergency program on their behalf. Jobs were sought, cost-free summer lodging was arranged, and emergency funds were raised in order to help alleviate the situation. By summer's end it could be reported that several hundred students from Africa had indeed been helped, but that the financial problem had by no means been solved. With the coming of the new academic year, and the further influx of African students desperately hungry for higher education, responsible leaders in the field of international student exchange predict that the emergency will probably continue for a long time, and not for African students only.

Among the students returning to the campus, it should also be mentioned, are several thousand who spent the tail end of the summer attending one or more of the several national student conferences of the Student Christian Movements. Lutheran and Episcopal students are returning from national study conferences which focused heavily upon the mission of the Church in the United States. They also will be engaged during the year, not simply in thinking through what they heard and read at these conferences, but in preparing their Movements for the national study conference which these Movements have decided to hold *together* next summer. No doubt eyebrows are being raised among the unecumenically minded and generally pietistic wing of the Lutheran churches, as well as among the "one-step from Rome" Anglo-Catholic wing of the Episcopal Church, all of which ought to ensure for these students plenty of opportunity to be at least mildly courageous during this coming year.

The several thousand Methodist students who came to the Quadrennial Conference of the Methodist Student Movement will likewise have much to ponder, particularly in the several outstanding addresses given to them by John Deschner, who is so well known to almost everyone in the Federation. They will probably give as much time, however, to discussing the introduction to modern art which they also received at the Quadrennial. Yes, after many years of hoping, the MSM held a National Arts Festival in conjunction with, or as an organic part of (depending upon your point of view), the Quadrennial. An outstanding art exhibit had been assembled and was marvellously set up in the university museum. Likewise there was an architectural and photographic exhibit, and workshops in painting, sculpture, drama, dance,

music, and several other branches of the arts. Some of the students will no doubt still be debating whether the specially commissioned play, entitled "Endor" (like *The Witch of*), really did give dramatic representation to the Christian understanding of renewal. Others will no doubt still be puzzled as to what was the religious significance of Eric Hawkins' modern dance, but if they ever play charades in the Wesley student centres, someone will probably begin doing a plagiarized version of "inner feet of the summer fly", or "Snakebird", or any of the other delightful, if mystifying, dances performed for them in Urbana, Illinois.

Valdo, it was wonderful to have you at so many of our Movements' annual conferences, but you know, it is a real pity you can't come over to the United States when our universities are in session, see what life on the campus is like, and meet more of the students in person. They may be very confused about most of the formal doctrines of the Church, and they may burst out at any moment as latent "beatniks", or they may all of a sudden get terribly upset about something evil like the film, *Operation Abolition*, or get very excited about the Peace Corps, but basically they are a pretty sober and serious lot about their studies. I don't mean to imply that there is something wrong about getting excited about the Peace Corps, or in being "beatniks", etc.: that isn't what I mean. Rather, I mean that they are under enormous pressure to study, and to take far more seriously the intellectual enterprise than seemed to be the case just a few years ago. There seems to be a renewed concern for "excellence" on our campuses and in the nation. Swollen enrolments, the again looming prospect of the military draft, and the frighteningly challenging international situation, I think, are all contributing to this new and serious mood of the campus.

Still, that is by no means the whole answer. I feel rather certain that students themselves have had a strong hand in bringing about the change from apathy to concern and involvement which now characterizes many of our campuses. *Operation Abolition*, the Peace Corps, and the "sit-ins", and "freedom rides" have all been significant factors. Maybe I had better try to explain what I am trying to say.

"Beatnikism" for example, in its protest against the staid and stuffy conventionality of contemporary American life, helped students to break out of a stultifying conformity and for many students was an important phase of their progress toward discovering their own selfhood. Yes, maybe in the fraternity on the campus they had to conform to rigid social patterns, but in the "Golden Grape" beatnik joint, with its poetry read to a background of a cacaphony of sounds, and with its utter disregard of society's conventions (say) against inter-racial social life, they could explore new relationships and understandings. And for many students it was a liberating event.

Or take *Operation Abolition*, that insidious movie prepared by the House of Representatives Un-American Activities Committee to prove that anyone seeking the abolition of that Committee was either a communist or a dupe of the communists. It helped students to see that there are some clear political alternatives in this country, and that it indeed makes a difference where you choose to stand. Not simply the action of political reactionaries

(who come close to being fascists) was the issue, but truth itself. Students, most notably in the San Francisco-Berkeley Bay Area, but also on nearly every campus across the nation, stood up and spoke out. Once they had assumed that provocative position of standing up to speak out, these same students discovered that they also had become targets of vicious attacks aimed at them by real live people who also inhabit the USA. I am sure that for many students this experience led to self-examination, and to tough, existential decisions, in the making of which they have grown to be real persons, who know much more of what they believe and what they want.

The Peace Corps has also helped. To many students it offered some hope, as well as a space of time in which to test themselves in terms of their ability to be really concerned about the world. To be sure, the great numbers of persons who have applied are no doubt multifariously motivated. Many have probably applied precisely because it involves no permanent vocational commitment to any single organization or institution, nor a religious affirmation such as would be involved in volunteering to do the same kind of work under church auspices. Even so, and admitting, as most students would, the admixturing of motives, the Peace Corps functions as a symbol of hope, a sign that idealism is not dead.

For heaven's sake, Valdo, this has already become a long letter, and I still haven't told you anything about the Student Non-Violent Movement. I will certainly be distorting the picture if I don't give you some news on that front.

"What would you go to jail for? In what do you believe so strongly that you would risk being arrested and sentenced?" Those are questions that have been given poignancy in the past year and a half by the many thousands of students who have been involved in the sit-ins, kneel-ins, and freedom rides. Not only have they risked arrest, but well over 3,000 have actually been arrested. Some of them were released before being brought to trial, but several hundred others (at least) have been sentenced, and either paid a heavy fine, or served a term in jail, or both. Several hundred more are presently out on bond, waiting for the interminable court processes to be completed. There is some evidence, particularly in the Deep South, that the trials are being delayed and drawn out as a way to make the financial costs to the defendants more unbearable, and their life more uncertain. Court procedure itself has become an instrument for harassing those who are seeking to alter the social customs of the nation, and to bring local and state law into harmony with the federal constitution.

Since last spring a sustained effort to break the segregation barrier as practised in bus, rail, and air terminals in the Deep South has been going on. The so-called "freedom ride", in which several students who had taken part in activities of the NSCF participated, ended with the burning of the bus in Anniston, Alabama. But immediately other groups of students pitched in to secure the continuation of the freedom-ride effort. The focal point of much of this activity has been Jackson, Mississippi, where the most intransigent attitude continues to prevail. Several hundred persons have now been

arrested because of their efforts to end segregation practice in the bus and rail station in Jackson. Not a few of those arrested, rather than simply paying a fine, have served up to two months in jail, while others who are out awaiting appeal of sentence to higher courts face an uncertain future.

Not all the freedom riders are students. There have been many older persons also taking part, and a fair number of Christian ministers. Recently a group of Episcopal clergymen, who were members of the Episcopal Society for Racial and Cultural Unity, were arrested in Jackson. Among them were several university chaplains. The Prayer Pilgrimage in which they were engaged started off in Louisiana en route to the Triennial Convention of the Protestant-Episcopal Church in Detroit. It was their intention to visit several educational institutions of the Church in order to learn for themselves to what extent these were following practices of segregation. Now the other day, a ruling by the Interstate Commerce Commission of the Federal Regulatory Commissions called for the end of segregation practice in all terminal facilities connected with interstate travel. It is a most welcome victory for the "freedom ride" and the Student Non-Violent Movement.

Now, Valdo, it is getting terribly late, and I am getting very tired. Some other time I'll write about the exciting new book which the NSCF has had published for use in campus study groups this year. It is written by Peter Berger, and called *The Noise of Solemn Assemblies*¹. It is an essay on the "religious establishment" in the USA, and is very challenging indeed. It was the primary study book used at the recent third General Assembly of NSCF, and the students really like it. Our Life and Mission theme for this year is "The Mission of the Church in the United States". We will be really hard at work helping students to understand what it is all about. We have several frontier seminars planned for Holy Week, in which students will be introduced to the many-faceted challenge of several of our large metropolitan areas. We are also planning to hold several weekend conversations and mission retreats. Ichiro Matsuda and several other missionaries are visiting campuses to talk about their own work and the more creative and imaginative missionary responses to the situation in the world.

Maybe, if you have a chance to tell students in other parts of the world about what is going on in the United States, you will also tell them that we very badly need their prayers. We see more clearly, I think, some of the great challenges before us, but our faith is very weak. Bible study seems so difficult for us to do, and neither our Movements, nor even our many churches (divided as they are), seem always able to sustain us in the faith. You might also tell them that probably we shall never really be deeply stirred by the ecumenical renewal of the Church unless they help us to understand it, and to become involved in it. We too shall be praying for students throughout the world, and for the whole Federation community.

With many warm regards,

Sincerely yours,

HERLUF JENSEN.

¹ See review in *The Student World* III 1961.



WSCF

Ecumenical
Assistance
Program

The Ecumenical Assistance Program of the WSCF was begun immediately after World War II in the form of grants to Movements and individuals for rehabilitation and reconstruction. The second important stage came with the sudden rise of new Movements as a result of political and social revolutions in Asia, Africa, and Latin America. The Federation transferred its attention from relief and reconstruction work, which was almost completed, to the assistance of these new Movements. Hence it has become an ever-growing fellowship among SCMs all over the world, and a constant stimulus to Christian students in countries where no SCM exists, to create their own Movements.

At the General Committee in Salonica in August 1960 it was decided that the program should be expanded and a full-time Secretary be secured to administer it.

This list of projects has been approved by the WSCF Executive Committee as particularly worthy of support. However, this appeal should not lead any group or person contributing to the Federation international program to discontinue or reduce this general contribution, but only to help to secure additional funds. We should also emphasize that the amount requested for any Movement is only a part of its total budget.

AFRICA

WSCF REGIONAL PROGRAM

Federation Secretary and Regional Program : \$13,500. The Rev. Henry Crane became Federation Secretary for Africa in September 1961, and will carry on the work begun by Inga-Brita Castrén and furthered by the leadership training course held in January 1961, in Northern Rhodesia, for 90 delegates from Central, South, and East Africa, and Madagascar.

Regional Staff Meeting : \$2,000. A consultation is being planned to give African SCM leaders an opportunity to consider together their mission in the university communities of that continent.

WSCF African Study Project (WASP) : \$1,000. African SCMs are publishing a series of study outlines in French and English for university and secondary school students. These have proved to be useful also in some other parts of the world.

NATIONAL MOVEMENTS

Basutoland : \$280. This small SCM cannot afford a full-time secretary but needs visits of senior friends in the country and from outside.

French-speaking West Africa and the Congos : \$5,000. The SCMs in Senegal, Ivory Coast, Togo, Dahomey, Cameroon, and the Congos urgently need an experienced student worker.

Ghana : \$3,000. The request is for the salary and travel of a travelling secretary for the 40 SCM branches.

Kenya : \$3,000. A full-time student chaplain is needed for the Royal College in Nairobi.

Liberia : \$500. The National Student Christian Council of Liberia needs a grant for a national leadership training course.

Madagascar : \$3,550. This is urgently needed to provide a travelling secretary or student chaplain, a local leadership training course, and administrative expenses for this young Movement.

Nigeria : \$3,000. This request is for the work of the Rev. Peter Paris of Canada as the travelling secretary of the Nigerian SCM, the largest in West Africa, with nearly 200 local branches.

Rhodesias and Nyasaland : \$3,000. These three SCMs are jointly appointing a travelling secretary.

Sierra Leone : \$1,600. This Movement, which at present has no staff, needs a full-time General Secretary.

African and Malagasy Students in Europe : \$1,500. Help is needed to support the two chaplains who minister to African and Malagasy students in France.

Republic of South Africa : \$2,800. A third travelling secretary is needed by the SCA for work among Bantu students.

ASIA

WSCF REGIONAL PROGRAM

Federation Secretary and Regional Program : \$8,600. Ken Shiozuki, WSCF Secretary for Asia, assists these SCMs in consolidating and expanding their work.

Regional Staff Meeting : \$3,500. The Asian SCM secretaries need to consult together about the follow-up of the Life and Mission of the Church program in that continent.

NATIONAL MOVEMENTS

Burma : \$700. This request is for help with the salary of the SCM General Secretary who co-ordinates the work of the local volunteer secretaries.

Ceylon : \$500. The SCM in Ceylon needs support for its program of printing and translating SCM publications into the vernacular.

India : \$12,750. Regional staff is urgently needed for the 12 provinces of India with their 110 local branches.

Indonesia : \$5,000. Publications and staff travel are crucial for maintaining contact among the widely scattered branches of this Movement.

Japan : \$3,000. The request of the Japanese SCM is for periodicals, regional secretaries, Life and Mission of the Church publications and conferences, and work among university professors.

Korea : \$2,500. The recently formed Korean Student Christian Council wishes to follow up the Strasbourg conference on the Life and Mission of the Church with study committees, publications, conferences, and leadership training courses.

Malaya : \$4,000. The fulfilment of this request has permitted the Malayan SCM to appoint a full-time General Secretary.

Okinawa : \$1,000. This new SCM has requested help to pay a full-time secretary, and for publications and office expenses.

Pakistan : \$1,500. This grant would help support the General Secretary, and provide for his travels and office expenses.

Philippines : \$1,400. The Philippines SCM was re-organized late in 1960 and needs help to support its General Secretary, and for office expenses, travel, conferences, and publications.

EUROPE

NATIONAL MOVEMENTS

Austria : \$1,400. This is for the salary of the SCM General Secretary and for ecumenical contacts outside Austria.

Belgium : \$100. The small Belgian SCM asks for help for student weekend camps and travel funds to permit Belgian students to attend SCM meetings in other countries.

Germany : \$7,000. In order to maintain regular encounters and work together in both parts of a divided country, the *Evangelische Studentengemeinde* in West Germany has to carry a considerable financial burden in addition to fulfilling its own needs.

Italy : \$300. Its annual conference helps the Italian SCM, which has no paid staff, train leaders for its work in the various university centres.

Russian SCM outside Russia : \$1,500. This sum is requested for a program of education, leadership training, and evangelism.

Orthodox Student Movement in Finland : \$300. This small Movement needs help to publish a bulletin and to participate in an annual conference with the SCM of Finland.

Portugal : \$2,000. A General Secretary is urgently needed to co-ordinate SCM work in the three university centres of the country. Help is also required to maintain contacts between the Evangelical students of Spain and Portugal and their fellow Christian students in other parts of Europe.

LATIN AMERICA

WSCF REGIONAL PROGRAM

Federation Secretary : \$6,300. Mauricio Lopez continues his work as WSCF Secretary for Latin America, and as a result of his frequent visits to national SCM and developing groups, Federation activity has expanded greatly in recent years.

Testimonium : \$1,000. This bi-lingual publication serves SCM groups in Spanish-speaking countries and also Brazil.

Hymn and Prayer Book : \$1,500. A combination of the Federation publications, *Venite Adoremus I* and *Cantate Domino*, is to be published in Spanish for SCM and church use in Latin America.

NATIONAL MOVEMENTS

Secretary for Central America : \$3,200. Marcelo Perez Rivas has recently begun work among students in Costa Rica, Panama, Nicaragua, Salvador, Honduras, and Guatemala, where there are remarkable opportunities for the development of SCM work.

Argentina : \$2,000. This newly established national SCM asks for help in supporting two part-time secretaries, for a River Plate conference, and for expanding its work in secondary schools.

Bolivia : \$450. The SCM of Bolivia is sponsoring an Indian Community Service Project for which it asks assistance.

Brazil : \$1,500. The Brazilian SCM needs help especially for its secondary school program (a secretary and a bulletin), and for travel grants for students to regional leadership training conferences.

Chile : \$2,700. Funds are needed to support the SCM staff and for program expenses.

Colombia : \$500. This request is to cover travel of the honorary secretary of the SCM in this country where the university communities are widely separated.

Cuba : \$1,800. This rapidly growing Movement needs help to support its recently appointed General Secretary and for his travel.

Jamaica : \$4,000. This grant provides a General Secretary for the Jamaican SCM.

Mexico : \$2,900. The General Secretary provided by this grant co-ordinates SCM work in the widely scattered university centres of Mexico.

Peru : \$600. The honorary General Secretary must have funds to travel in order to extend SCM work to all the university centres of Peru.

Puerto Rico : \$4,000. This grant would make possible the employment of a full-time secretary to direct new developments in the University of Ponce, in high schools, and in junior colleges.

Uruguay : \$800. This request is for the support of the General Secretary of the Uruguayan SCM who has been loaned to the Movement by the SCM of Brazil.

MIDDLE EAST

WSCF REGIONAL PROGRAM

Middle East Secretary : \$5,000. Gaby Habib has been appointed jointly by the Federation and the World Council of Churches Youth Department and in consultation with the churches and Christian youth and student groups in the Middle East, for work as ecumenical youth and student secretary.

NORTH AMERICA

NATIONAL MOVEMENTS

United States : \$2,000. This sum is requested for legal aid, scholarship funds, and emergency assistance to students directly engaged in seeking to end practices of racial discrimination.

SPECIAL TASKS

ECUMENICAL ASSISTANCE PROGRAM

Secretary for the EAP : p12,000. In accordance with the decision of the General Committee, the WSCF plans to appoint a full-time Secretary for the Ecumenical Assistance Program.

Undesignated Contributions to the EAP : \$2,500. This grant would enable the staff to meet unforeseen and urgent needs and high priority requests which would otherwise remain unfulfilled.

PUBLICATIONS

Publications Director : \$2,000. Support is needed for part-time help in publications.

Venite Adoremus II : \$5,000. A preliminary revision of this, in mimeographed form, is now being tried out in the Movements, and it is hoped it may be published in 1962.

Federation Publication Gifts : \$50. Each \$50 contribution provides 15 yearly subscriptions to *The Student World* and *Federation News* for Movements unable to pay for them.

Grey Book on Education : \$500. A Grey Book is now in preparation dealing with questions of educational philosophy and theology, and their implications for modern education, and for SCM responsibility in educational institutions. It will cost \$500 to publish it in mimeographed form, \$1,000 to print it.

WSCF SCHOOLS PROGRAM

Schools Secretary : \$2,880. The WSCF has a part-time Secretary to help the more than half of its member Movements who now have work in secondary schools. This request is for his salary ; another \$2,000 is needed for travel.

Schools Handbook : \$200. This has been published in English, in mimeographed form. Funds are needed to make possible its translation into French and Portuguese.

Schools Newsletter : \$300. The WSCF now mimeographs this publication three times yearly. This grant would permit more frequent issues in a more attractive form.

We rejoice that since the last issue of *Federation News* was published, we have welcomed two new members to the WSCF staff.

William H. (Hank) Crane began work as WSCF secretary for Africa on August 1, succeeding *Inga-Brita Castrén*. His headquarters are in Kitwe, Northern Rhodesia. A planned visit to South Africa had to be cancelled because of illness, but he has since attended the first national conference of the Southern Rhodesian SCM near Salisbury, visited Brazzaville, and made an unsuccessful effort to visit Leopoldville. He is at present on a tour of West Africa which will take him to Nigeria, Dahomey, Togo, Ghana, Ivory Coast, Liberia, Sierra Leone, and Dakar. He will join the rest of the staff in Bangalore, India, for the meeting of the WSCF Executive Committee, December 8-14.

Gaby Habib, who has been appointed jointly by the Federation and the World Council of Churches Youth Department and in consultation with the churches and Christian youth and student groups in the Middle East, for work among youth and students there, began his work on September 1, with headquarters in Beirut. During the previous years he had been studying at the university in Tunis, and was one of the five WSCF participants in the seminar sponsored by the General Union of Tunisian Students on "The Role of Student Movements in the Economic, Social and Cultural Advancement of Countries undergoing Development". During September he took part in the General Assembly of Syndesmos, the international organization of Orthodox Youth and Student movements, and in the conference of the Orthodox Youth Movement of Lebanon and Syria. He will also be at the Executive Committee in Bangalore.

During the summer *Elisabeth Adler* attended the Theological Students' Course at the Ecumenical Institute near Geneva, sponsored jointly by the WSCF and the World Council of Churches, and also participated in Study Swanwick of the British SCM and a meeting of Indonesian students in Germany.

Inga-Brita Castrén took part in July in the YMCA World Council meeting as the Federation's fraternal delegate, and attended two meetings of the ad hoc working committee of the All Africa Youth Assembly. Until she leaves the WSCF staff at the end of 1961 she will be serving as Ecumenical Assistance Program secretary.

On his return trip from India, where he made preparations for the WSCF meetings to be held there in December, *Ken Shiozuki* met his wife and son in Singapore, en route from Geneva to Japan. He has since been in Japan, and he has not as yet been able to secure a visa for Korea.

Mauricio López participated in meetings of the Latin American churches in Lima, Peru, in July, and on his way to Canada visited Colombia, Costa Rica, and Mexico. He was a speaker at the Northwest Conference of Churches in Vancouver and also attended the Canadian SCM national conference at Bala. He spent a few days in New York before leaving for the ten-day leadership training course of the Cuban SCM. He has since been in Geneva.

Martin Conway took part in the Theological Students' Course at the Ecumenical Institute in July. During October he attended two branch leaders' conferences of the Evangelische Studentengemeinde in West Germany, and was present at a meeting of international secretaries of Studentengemeinden in the DDR in East Berlin.

Frank Glendenning left his work at Student Movement House, London, for a few days in Geneva, where he attended a meeting of the World Christian Youth Commission and met with other members of staff.

Valdo Galland participated in the International Lutheran Student Conference held under the auspices of the Student Committee of the Lutheran World Federation in Aarhus, Denmark, in July. During a five-weeks' visit to North America in the autumn he spoke at nine student conferences in the USA and the national conference of the Canadian SCM, and met church and mission board leaders in New York. On his return trip he spent several days at the leadership training course in Cuba, and visited briefly in London and Lisbon.

